THE
MONTHLY REVIEW,
For AUGUST, 1809.

ART. I. *Memoirs of the Life and Writings of Sir Philip Sidney.* By Thomas Zouch, D.D. F.L.S., Prebendary of Durham. 4to. pp. 389. 1l. 5s. Boards. Payne, &c. 1808.

WE have in the volume before us a strong proof, if any proof were necessary, of the beneficial effects of free literary disquisition, even when the privilege is not most laudably exerted; and an equally strong example of the consoling truth, that rash and envious strictures will always be either speedily forgotten or effectually answered. Many years have indeed elapsed since Mr. Horace Walpole ushered his catalogue of Royal and Noble Authors into the world; and it will be allowed that the vein of observation running through that work betrays no overweening partiality in the writer to the aristocratical order, with which he was connected: on the contrary, we find reason for suspecting that he sometimes laboured to appear superior to the natural prejudices of a man of rank, by sacrificing the exalted characters on which his pen was employed. Slow to believe in disinterested virtue, but vigilant to detect the lurking principles of avarice, vanity, or ambition, and not very unwilling to impute unworthy selfishness or disgraceful weakness, he has cast a cloud of censure on some of the brightest ornaments of English story; and he has not scrupled to question, in several of the most illustrious of our countrymen, the wisdom and the integrity of which they have been long considered as nearly proverbial examples. Of this disposition, his contemptuous disparagement of the accomplished Sir Philip Sidney is perhaps the most culpable instance: yet we must not complain of the cause, when the effect has been that of procuring for the public a complete and well written life of the most blameless hero that decorates the annals of our country.

Mr. Walpole appears to us to betray both injustice and ignorance of human nature, when he forms his estimate of this distinguished character merely on those traces of it which have descended to us though the lapse of two hundred years.

Such a man is not to be judged by the grosser features only, which are visible at so great a distance;—his literary works, his military and political conduct, and the useful services which he had an opportunity of rendering to the state, these particulars may enable us to pronounce how far he has been intitled to the gratitude of his sovereign and his country, but they by no means decide his claims on our admiration or esteem. There is a certain union of milder graces and more elegant accomplishments with the sturdier and more active virtues, which is requisite in order to confer on a great character not only its polish but its perfection. Suavity of temper, affability of manners, a scrupulous probity in the minutest concerns of life, and that refinement of taste which Wotten described in Sir Philip as "the very essence of congruity," united with attentive humanity, and uncommon tenderness of heart, are qualities which may perhaps singly be inadequate to the production of any considerable effects; yet when the galaxy of them all contributes to shed lustre on lofty courage, unshaken integrity, commanding talents, and a vigorous mind, we are then presented with the most delightful and soul-expanding spectacle to which human contemplation can be directed. This is Cicero's *illud nescio quid præclarum ac singulare*;—and if we were to refuse the praise that is due to these minor but more attractive virtues, it is evident that we should withdraw one of the strongest motives for cultivating those qualities to which human nature is indebted for all its amiableness, and human society owes its sweetest enjoyment.

The principal facts in the life of Sir Philip Sidney are too well known to the generality of readers, to make any full abstract of this volume necessary or even proper: but we may observe that they are here related in a clear and unaffected style, and with that strong and generous admiration of the transcendent merits of the hero, which excites a considerable interest in favour of his biographer. We are far indeed from being disposed to complain of this laudable partiality, though it has perhaps imparted to the work somewhat more of the air of an *éloge* than of a plain historical narrative. Dr. Zouch, however, is not blind to the faults of Sir Philip; whom he considers as open to censure for the violence of his literary attacks on the assailants of his patron and relative, the Earl of Leicester, and still more for exposing his valuable life, as Mr. Walpole expresses it, "with the rashness of a volunteer,"—a foible of vanity and high courage, to which the noble youth of England were at that time remarkably prone. The principal desideratum of the volume is one for which the author is not responsible;

responsible; since he was not possessed of the means of introducing us to a private and confidential intercourse with the excellent knight, nor of portraying his domestic manners with that winning familiarity which has atoned for very serious faults in modern biographical productions. Something in the manners of the times, when formality was a great part of politeness, and eminent men corresponded in Latin, has caused a stiffness and restraint that cannot now be removed. Yet Sir Philip's letters to his brother exhibit a very amiable disposition and a correct understanding. For example:

'Mr. Robert Sidney (says Dr. Zouch) was now upon his travels. His eldest brother always discovered the most affectionate attention to his welfare, to his health and to his improvement in every accomplishment of mind and body, that became a gentleman. Among the Sidney papers is a letter from him, replete with kind and tender admonitions—with directions that proceed not from the harshness and severity of rigid authority. They are rather the dictates of wisdom, suggested by a mind early nurtured in the school of virtue. He assures him with all the glow and energy of fraternal affection, of his readiness to supply him with money. He adds, "there is nothing I spend so pleaseth me, as that which is for you. If ever I have ability, you will find it; if not, yet shall not any brother living be better beloved than you of me." He exhorts him to exercise his greatest expense, when he is in Italy, upon worthy men, and not upon his domestic establishment—to look to his diet, and to hold up his heart in courage and virtue—to cultivate the friendship of Mr. Savile and Mr. Nevell, two young persons of high birth and great expectances. He recommends to him a plan of historical study—an accuracy in the knowledge of the series of times, as elucidated in the Chronologies of Melancthon, Lanquit and others—the order in which the Greek historians should be read. He discriminates the provinces of the historian, the orator, and the poet. Having advised him to treasure up in a commonplace-book or table of remembrance, whatever is worthy of notice in the course of his reading, "be it wittie words of which *Tacitus* is full, sentences of which *Livy*, or similitudes whereof *Plutarch*," he proceeds, "My dear brother, take delight in the mathematicall. Mr. Savile is excellent in them. I think you understand the sphere. If you do, I care little for any more astronomy in you. Arithmetic and geometry I would wish you well seen in, so as both in matter of number and measure you might have a feeling and active judgment. I wish you did beare the mechanicall instruments, wherein the Dutch excel. I write this to you, as one that for myself have given over the delight in the world, but wish to you as much if not more than to myself. So that you can speak or write Latin not barbarously, I never require great study in Ciceronianisme, the chief abuse of Oxford, *qui, dum verba sectantur, res ipsas negligunt.*"

'He adds, "Now, sweet brother, take a delight to keep and increase your musick. You will not believe what a want I find of it in my melancholy times." He proceeds with an agreeable raillery

upon himself. "I would by the way your worship would learn a better hand. You write worse than I; and I write evil enough: once again have a care of your diet, and consequently your complexion.

"*Gratior est veniens in pulchro corpore virtus.*"

He concludes his letter with suggesting some rules for arriving at excellence in those exercises, which were then deemed absolutely necessary for a gentleman. "When you play at weapons, I would have you get thick caps and brasers, and play out your play lustily; for indeed tickes and dalliances are nothing in earnest, for the time of the one and the other greatly differs, and use as well the blow as the thrust; it is good in itself, and besides exerciseth your breath and strength, and will make you a strong man at the Tourney and Barriers. First in any case practice the single sword, and then with the dagger. Let no day pass without an hour or two such exercise; the rest study and confer diligently; and so shall you come home to my comfort and credit. Lord how I have babled: once again, farewell dearest brother."

Dr. Zouch has been rather too liberal of quotations from the letters written to Sir Philip Sidney by learned and distinguished foreigners, whose compliments can add nothing to the high reputation of him whom they address. The *testimonia* of later and some very inferior writers might have been still better spared.

From a very interesting MS., deposited in the British Museum, which describes the behaviour of this illustrious man in his last illness, we are favoured with copious extracts, some of which our readers will be glad to see. It is supposed to have been written by a Mr. George Gifford, or Giffard, who is celebrated by Antony Wood as a noted preacher, and an admirable scholar; and to whom Sir Philip bequeathed a small sum as a memorial of friendship. The writer says that he was with him seventeen or eighteen days before his death, and that he undertakes to "sett down a briefe note of the more especiall things, for the comfort of those which did love him dearlie:"

"After he had received his deadlie stroke; being come back into the camp, and lying in a tent, he lift up his eyes towards the heavens, not imputing it unto happ or chaunce, but with full resolution affirmed, that God did send the bullet and commanded it to stryke him.

"Being advertised that a man so chastened should humble himself and seek to assuage the anger of God, and to be reconciled to him, he fixed his eyes upon the heavens, confessed and acknowledged his guilt, and returned thanks to God that *he did not stryke him to death at once, but gave him space to seek repentance amd reconciliation.* Hereupon he did not only enter into a deep consideration of those things wherein

wherein he had offended God, but also with great remorse sought how to turne away his displeasure, and to mitigate his anger.

" Eight days after he was stricken, at which time he sent for Mr. Giffard, the guilt of sin, the present beholding of death, the terror of God's judgment-seat, which seemed in hot displeasure to cut him down, concurring, did make a fear and astonishment in mind, which he did overcome, after conference had, both touching the doctrine and example of the scriptures in that matter, where it was proved unto him that the great servants of God were astonished with horror and fear of God's wrath in their grievous afflictions: otherwise how should they be taught obedience and reverence to stand in awe of their father? how should they be made conformable to Christ in suffering, if they should feel no terrors of God's wrath in their soul for sin?'—

" The night before he died, towards the morning I asked him how he did? He answered: 'I feel myself more weak.' 'I trust,' said I, 'you are well, and throughly prepared for death, yf God shall call you.' At this he made a little pause, and then he answered, 'I have a doubt: pray resolve me in it. I have not slept this night: I have verie earnestlie and humblie besought the Lord to give me some sleep: he hath denied it: this causeth me to doubt that God doth not regard me, nor heare any of my prayers: this doth trouble me.' Answer was made, that for matters touching salvation or pardon of our sins through Christ, he gave an absolute promise; but for things concerning this life God hath promised them, but with caution: that which he hath absolutely promised we may assuredly look to receive, craving in faith that which he hath thus promised. 'I am,' said he, 'fully satisfied, and resolved with this answer. No doubt it is even so: then I will submitt myself to his will in these outward things.' He added further, 'I had this night a trouble in my mynd: for searching myself, methought I had not a full and sure hould of Christ. After I had continued in this perplexitie awhyle, how strangelie God did deliver me? for it was a strange deliveraunce which I had. There came to my remembrance a vanity in which I delighted, whereof I had not rid myself. I rid myself of it, and presently my joie and comfort returned.'— Within a few hours after, I told him that I thought his death did approach, which indeed he well perceived, and for which he prepared himself. His fear that death would take away his understanding did continue. 'I doe,' said he, 'with trembling hart most humblie intreat the Lord that the pangs of death may not be so grievous, as to take away my understanding.'—

" Having made a comparison of God's grace now in him, his former virtues seemed to be nothing; for he wholly condemned his former life. For there being a learned man which could speak no English, he spake to him in Latin. Among other things, he uttered this,—that godly men in time of extreme afflictions did comfort and support themselves with the remembrance of their former life in which *they had glorified God.* 'It is not,' he said, 'so in me. I have no comfort that waye: all things in my former life have been vaine, vaine, vaine.'

" Perceiving that death did approach, he did with a few short speeches, for it was too grievous for him to speak much, exhort his brethren in loving manner, giving instruction in some points, and to learn by him that all things here are vanity.

" His speech failing, he made a sign with his hand to be still spoken to, and could less endure that I should make any intermission; even as one that runneth a race, when he approacheth unto the end, doth straine himself most vehemently: he would have the help that might be to carry him forward, now in the very end of his race, to the goal.

" It now seemed as if all natural heat and life were almost utterly gone out of him, that his understanding had failed, and that it was to no purpose to speak any more unto him. But it was far otherwise. I spake thus unto him: ' Sir, if you heare what I saye, let us by some means know it, and if you have still your inward joy and consolation in God, hould up your hand.' With that he did lift up his hand, and stretched it forth on high which we thought he could scarce have moved, which caused the beholders to cry out with joy, that his understanding should be still so perfect, and that the weak body beyond all expectation should so readily give a sign of the joy of the soul. After this, requiring of him to lift up his hands to God, seeing he could not speak or open his eyes — that we might see his heart still prayed, he raised both his hands, and sett them together on his breast, and held them upwards after the manner of those which make humble petitions: and so his hands did remain, and even so stiff, that they would have so continued standing up, being once so sett, but that we took the one from the other.

" Thus his hearing going away, we commended him to God divers times by prayer, and at the last he yielded up his spirit into the hands of God, unto his most happy comfort."

These particulars are not more interesting as they relate to this great and good man, than curious as recording the religious opinions and habits of his age.

Dr. Zouch's volume contains many judicious remarks on the writings of Sir Philip Sidney; and in his Appendix he has reprinted some of the best Latin poems which were published by the universities of Oxford and Cambridge, to celebrate his renown and lament his death. We find also some English hexameters and elegiac verses on the same subject, of which we give one or two specimens:

' *Hexameters upon the never-enough-praised Sir Philip Sidney.*

' What can I now suspect, or what can I feare any longer?
Oft did I fear, oft hope, whilst life in Sidney remained.
Of nothing now can I despaire, for nought can I hope for.
This good is in misery, when great extremity grieves us,
That neither hope of good, nor fear of worse can affright us.
And can I then complaine, when no complaint can availe me?
How can I seem to be discontent, or what can I weep for?

He

He lives eternall, with endless glory bedecked?
Yea still on earth he lives, and still shall live by the Muses.

Davison's Poems, 1611. *p.* 162.

An Epigram to Sir Philip Sidney in elegiacall verse, translated out of Jodell the French poet.

'Cambridge, worthy Philip, by this verse builds thee an altar
Gainst time and tempest strong to abide for ever,
That praise of verses no length of time can abolish
With Greece and Italy purchased endlesse honour.
I then pursuing their steps like glory to purchase
Will make thy memory famous in after ages,
And in these measured verses thy glory be sounded
So be thy holy favour helpe to my holy fury.'

On the whole, we may characterize this work as the faithful and respectable memoir of a truly exemplary life, devoted to the service of England at one of the most interesting periods of its history; and we should derive the greatest pleasure from a persuasion that it was likely to form a part of the studies of every young man of birth and fashion in the kingdom. It is peculiarly adapted for this purpose; to which it could not be made subservient without producing a beneficial effect on the manners and principles of the higher ranks.

Den.

ART. II. *Historical Account of Charter-House*; compiled from the Works of Hearne, Bearcroft, Harleian, Cottonian, and private MSS., and from other authentic Sources. By a Carthusian. 4to. pp. 381. 2l. 2s. Boards. Wilkie and Robinson. 1808.

THE foundation of Charter-House, we learn from this work, is indebted for its origin as a public establishment to the celebrated Sir Walter de Manny, who was one of the foremost warriors in the battles of Edward III., and was equally great in the benevolent arts of peace and in the rude virtues of the camp. A dreadful pestilence, which in 1346 had desolated the Continent, having found its way to England in 1348, continued its ravages in London during that and the following year; and the number of deaths being so vast that the rights of sepulture, in consecrated ground, could not be conferred on a large proportion of the sufferers, Sir Walter generously purchased thirteen acres of land, (the present site of Charter-House,) and caused them to be inclosed and consecrated for the purpose of interment. Multitudes were buried here in that season of mortality. In 1371, the gallant knight, now drawing towards the close of his career, obtained the royal licence to found on this spot a Convent of monks

of the Carthusian order; being aided, in respect to funds, by a liberal bequest made a short time before by Michael de Northburgh, bishop of London. The charter of foundation by Sir Walter is still among the records of the Charter-House, in good preservation, after the lapse of four centuries and a half! The order of Carthusians had been founded by St. Bruno in the 11th century; their first church having been at Chartreuse in the province of Grenoble in France, from which name has been derived their designation; and it became very considerable on the Continent, the number of their establishments amounting at one time to not fewer than a hundred and seventy-two. They were first introduced into this country by Henry II. in 1181.

The Priory of Charter-House continued to flourish during two centuries and a half; the members of it preserving an unspotted character, and the establishment having been endowed with many exemptions and privileges. At length came the reign of Henry VIII.; that reign which subjected all who professed allegiance to the Pope, to indiscriminate proscription. The Charter-House shared the fate of other monasteries, its members having been forced to acknowlege the King's supremacy in 1534, and to relinquish their title to property in the establishment three years afterward. Some years subsequently, Henry made a grant of the Charter-House to one of his most dextrous courtiers, Sir Edward North, afterward Lord North, whose son sold it in 1565 to the Duke of Norfolk for 2500l. This was the unfortunate nobleman who persisted in attempting to deliver and in aspiring to marry the Queen of Scots, and who at last expiated his imprudence on the scaffold. The Charter-House remained in the possession of his family, and was used as their town residence, until 1611; when it was bought by Mr. Thomas Sutton, an opulent merchant, and endowed as an hospital and seminary on its present footing.

In the volume before us, are detailed at great length the circumstances of which we have drawn a brief outline, and it occasionally enlarges on cotemporary events of general history. Considerable extracts are given from the documents relating to these occurrences: part of which are interesting chiefly to persons connected with the Charter House, while other parts will be found to engage the attention of antiquaries at large. We have read with pleasure two instances of the gallantry of Sir Walter de Manny:

'In 1342, Sir Walter was sent into Brittany, to assist the Countess De Montford, who was besieged in Hennibon. The English fleet were detained at sea forty days, and the people within the town

on the point of yielding it to the besiegers (against the consent of the Countess,) when Sir Walter de Manny and his brave companions entered the port, and were received on their landing with enthusiasm by the Countess. On the day after their arrival, the English under SirWalter destroyed the engines of the besiegers, and soon compelled them to raise the siege. Before the enemy retreated, having received information that Sir John Botelar and Sir Matthew Trelawny, then prisoners in the French camp, were, at the intreaty of the Lord Lewis of Spain (who had begged it as a boon of the commander of the French army in Brittany), condemned to lose their heads "as a dessert after the Lord Lewis's dinner, whose nephew they had slain in combat, and who had himself been personally discomfited by them," Sir Walter determined to rescue his brave knights from their dastardly foes. About the hour of dinner, our hero dispatched Sir Amaury de Clisson, with a thousand good archers, and three hundred men at arms, along the road which led strait to the French army. The enemy were soon alarmed, and, putting themselves in motion, advanced towards the English and Bretons, who received them warmly. Sir Amaury then, perceiving nearly the whole of the French army drawn out, retired very handsomely, fighting all the time. During this manœuvre, Sir Walter, with a small party, issued from a postern of the city, and, by a circuit, came upon the rear of the enemy's camp, and making strait for Lord Charles's tent, there found the captives, who were immediately mounted on two coursers which he had brought for them. The rescuers and rescued returned, and entered Hennibon by the same way the sally had been made, and were received with great joy.'—

'We shall next relate our warrior's conduct in the relief of Auberoche, in the year 1344. This place was garrisoned by the English, and reduced to the last extremity by the French, who repeatedly taunted the garrison with their slender hopes of succour; but the Earl of Derby, having learned their perilous situation, sent to desire Lord Pembroke to join him with his forces, at a certain place, near the besieger's camp; and, taking with him Sir Walter de Manny and other knights, entered the appointed place (being a wood within two leagues of the place), when, alighting from their horses, they tied them to the trees, and waited all that morning and entire noon, for the Earl of Pembroke, in vain, hesitating how to act, for they were but three hundred lances and six hundred archers, and the French from ten to twelve thousand men; but they thought it would be cowardice to suffer their friends to be lost, when they were so near. At length Sir Walter said, "Gentlemen, let us who are now here mount our horses, skirt this wood, and advance till we come to the enemy's camp; when we shall be close to it, we will stick spurs into our horses, and with loud shouts fall upon them." Each man went to his horse and re-girted him, tightened his armour, and advanced, their servants remaining behind. That evening this gallant band raised the siege of Auberoche. Froissart says, "Why should I make a long story of it? the besiegers were almost all taken prisoners, or slain." Nine Earls and Viscounts were among the prisoners, and so many Barons, Knights, and Esquires, that there was

not

not a man at arms among the English, who had less for his share than two of them. This battle was fought on the eve of St. Lawrence's day, 1344. It cannot but be pleasing to record this distinguished act of bravery in our countrymen, but it is still more pleasing to relate their humanity on the occasion; for the same historian declares, that, after the battle, "*the English treated their prisoners like friends.*" The Earl of Pembroke arrived next day, and, of course, *his chagrin* must have been excessive."

We also meet with an account of the numbers and rate of pay of the English army which besieged Calais in 1347, the year after the battle of Cressy:

		£	s.	d.
'My Lord the Prince	- - -	1	0	0
Bishop of Durham	- - -	0	6	8
13 Earls (each)	- - -	0	6	8
44 Barons and Bannerets	- -	0	4	0
1046 Knights	- - - -	0	2	0
4022 Esquires, Constables, Centenaries, and Leaders	- - -	0	1	0
5104 Vintenary and Archers on horseback		0	0	6
335 Paunceners				
500 Hobblers.				
15,480 Foot Archers	- - - -	0	0	3
314 Masons, &c. 12*d.* 10*d.* 6*d.* and 3*d.* *per diem.* The rest at	- - -	0	0	2
700 Masters, Constables, and Pages.				
100 Ships, Barges, and Victuallers.'				

Mr. Sutton, who endowed this establishment on the present plan, was of a respectable family in Lincolnshire; and after an University education, and the benefit of travelling on the Continent, he became secretary to the Earl of Warwick, about the year 1565. Through this nobleman's interest, he was soon afterward appointed Master General of the Ordnance in the North, for life, the duties of which office he appears to have discharged to great satisfaction. Some years subsequently, he obtained a lease of the manner of Gateshead and Wickham near Newcastle, with the view of working the coal-mines in that quarter, in which he was eminently successful. In 1580, he came to settle in London, bringing with him, as the report ran, "a purse fuller than Queen Elizabeth's Exchequer." This capital it was not his intention to leave unemployed, for he embarked in extensive mercantile undertakings, in which his command of money and knowlege of foreign languages gave him great advantage. He became also chief contractor for victualling the navy and foreign garrisons, and was in every respect one of the first merchants of the age. About 1590, being then sixty years old, he retired from

from business as far as it regarded merchandise, and employed his capital in lending on security and in farming a part of the estates which he had purchased. After the accession of James I., Sir John Harrington, a noted courtier, who was in the habit of borrowing money from Mr. Sutton, endeavoured to persuade him, as he had no children, to make the Duke of York (afterward Charles I.,) his heir, and to receive in return the honour of a peerage : but the merchant had too solid an understanding to yield to these solicitations, and determined to appropriate his fortune to charitable purposes. With the view of erecting an hospital and school, he bought from the Norfolk family their residence of Charter-House, for 13000l ; and, dying on the 12th December of that year, at the age of seventy-nine, he left by will the whole of his property, after the deduction of various small legacies, to that establishment. The sum thus bequeathed considerably exceeded 100,000l ; and as the influence of the crown over the administration of justice was much greater in those days than in ours, considerable doubts existed whether the intentions of the testator would be carried into effect. The magnitude of the bequest attracted the attention of Sir Francis Bacon ; who addressed a long letter to his sovereign on the subject, expressing very material distrust of the wisdom of the institution. This letter is given at length in the present work (page 208.); and the Editor, with the feelings natural to a Carthusian, prefaces it with an insinuation against the sincerity of our great philosopher's motives. In this insinuation, however, we cannot concur, the letter bearing every mark of conviction on the part of the writer ; who argues his point with a degree of judgment and information of which very few men in that age would have been capable. He begins by terming this act of Mr. Sutton, " a sacrifice without salt ; having the materials of a good intention, but not powdered with any such ordinances and institutions, as may preserve the same from turning corrupt — and certainly," adds he, " a man may see, *tanquam quæ oculis cernuntur*, that if such an edifice, with 6000l. revenue, be erected into one hospital, it will in a small time degenerate to be made a preferment of some great person to be master, and he to take all the sweet, and the poor to be stinted and take but the crumbs ; as it comes to pass in divers hospitals of this realm which have but the names of hospitals, and are but weathly benefices in respect of the Mastership." After having disclaimed all intention of interfering with Mr. Sutton's will if it be good in law, Sir Francis proceeds to lay before the King a plan to be taken into consideration in the event of the will not being sustained ; the object of which

plan

plan is to fulfill Mr. Sutton's intention by a different course from that which he had contemplated. Instead of one large hospital, Sir Francis recommends several small hospitals in different situations; instead of a school he advises lectureships; and instead of maintaining a preacher in London, he suggests that the funds should be allotted to the support of preachers in retired parts, where the knowlege of the Protestant religion had not yet penetrated. The will, however, was so clear and complete, that the crown did not deem it expedient to intermeddle, farther than to make the executors purchase the confirmation by a handsome donation to the Treasury; which consisted of 10,000l. paid out of the estate into the Exchequer, for the purpose of repairing the bridge of Berwick. The following dates deserve attention, as indicative of the singular mode of administering justice in those days. A suit being pending between the executors and Mr. Sutton's heir at law, who claimed the whole estate, a promise was made to the Treasury of the abovementioned 10,000l. on the 26th June 1613; in consequence of this, the Chancellor pronounced a decree in favour of the executors on the 1st July; and on the 8th of that month, the payment actually took place. After this, we hear of no impediment to the fulfilment of the testator's intentions in the way proposed by himself.

The establishment of Charter-House consists of a master and sixteen governors, including the master; a preacher; a principal school-master; a second school-master; a physician; a solicitor; a receiver; an auditor; a chapel-clerk; a house-steward; a surgeon; an organist; a steward of the courts; and a surveyor. The school consists of forty boys nominated by the governors in rotation; they are fed, clothed, and instructed in classical learning, writing, and arithmetic, at the sole expence of the charity; they may be admitted at any age between ten and fifteen, but cannot remain on the establishment above eight years. Twenty-nine exhibitions, of 40l. a year each, are provided at the Universities of Oxford and Cambridge, for Charter-House boys who are found of sufficient ability to go to College. The pensioners are eighty in number; and Mr. Sutton's intention seems to have been that they "should be taken out of those who were gentlemen by descent, and in poverty; soldiers who had borne arms by sea or land; merchants decayed by piracy or shipwreck; or servants in household to the King or Queen." These limitations, however, were rescinded in 1642; and the "poor, aged, maimed, needy, and impotent in general," were declared fit objects for the charity. No pensioner can be admitted under the

the age of fifty, "unless maimed in war either by sea or land," in which case he may be elected ten years younger. No one is received who is possessed of 200l. property, or of an annual income of 24l. for life. Each pensioner has a room to himself, and 14l. a year, exclusive of his board. Their situation seems conducive to health, since on a late estimate their average period of life was found to be seventy-three years. The present Governors are

The Archbishop of Canterbury	Lord Sidmouth
Lord Chancellor	Lord Hawkesbury
Duke of Grafton	Bishop of London
Duke of Portland	Lord Grenville
Duke of Marlborough	Lord Ellenborough
Earl Spencer	Lord Erskine
Earl of Chatham	Rt. Hon. Wm. Windham
Lord Melville	Philip Fisher, D.D. and Master.

The principal school-master is Dr. Raine, who is so well known in the classical world.—Whether Sir Francis Bacon's plan would not have been better calculated to diffuse relief and instruction, than the one which was prescribed by Mr. Sutton, we will not venture to determine: but we have great pleasure in bearing testimony to the consolatory fact that the abuse of property, apprehended by that eminent scholar, has not taken place.

A work like this, compiled by researches into old documents, and necessarily embracing a variety of particular details, affords little opportunity for the display of composition, and of course little room for criticism. The chief merit of the style, therefore, is that it is plain and unaffected. The outline which we have given is extracted from the book, and conveys a sufficient idea of its plan; and the Editor appears to have sought out and laid before the public every document of importance. We have noticed one typographical error, which should be corrected if the book comes to a second edition:—it is in page 127, where Philip III. is printed instead of Philip II.

We shall conclude this article by extracting, from the volume under review, a very singular epistle from Lady Compton to her husband, Lord Compton, afterward Earl of Northampton. Her Ladyship was the only daughter and heiress of Sir John Spencer, who had filled the office of mayor of London in 1594, and was commonly called "Rich Spencer." She had accordingly brought his Lordship a very large fortune, but her expectations, it will be seen, were ample in proportion. The letter, as frequently happened in these days, is without date, but it must evidently have been written several years after their marriage.

"*My*

" *My sweete Life,*

" Now I have declared to you my mind for the settling of your state, I suppose that it were best for me to bethinke or consider with myself what allowance were meetest for me. For, considering what care I have had of your estate, and how respectfully I dealt with those, which both by the laws of God, of nature, and of civil polity, wit, religion, governm^t, and honesty, you, my dear, are bound to, I pray and beseech you to grant me £1600 per annum, quarterly to be paid.

" Also I would (besides that allowance for my apparell) have £600 added yearly (quarterly to be paid) for the performance of charitable works; and those things I would not, neither will be accountable for.

" Also I will have three horses for my own saddle, that none shall dare to lend or borrow; none lend but I, none borrow but you.

" Also I would have two gentlewomen, lest one should be sick, or have some other lett, also believe that it is an undecent thing for a gentlewoman to stand mumping alone, when God hath blessed their Lord and Lady with a good estate.

" Also when I ride a hunting or hawking, or travel from one house to another, I will have them attending; so for either of those said women I must and *will* have for either of them, a horse.

" Also I will have six or eight gentlemen; and I will have my two coaches, one lined with velvet, to myself, with four very fair horses; and a coach for my women lined with sweet cloth, one laced with gold, the other with scarlet, and laced with watched lace and silver, with four good horses.

" Also I will have two coachmen, one for my own coach, the other for my women.

" Also, at any time, when I travel, I will be allowed, not only carroches * and spare horses for me and my women; but I will have such carriages as shall be fitting for all, orderly, not pestering my things with my women's, nor their's with chamber-maids, nor their's with wash-maids.

' Also for laundresses, when I travel, I will have them sent away before, with the carriages, to see all safe; and the chamber-maids I will have go before, with the greens †, that the chambers may be ready sweet and clean.

' Also, for that it is indecent to crowd up myself with my gentleman usher in my coach, I will have him to have a convenient horse to attend me, either in city or country. And I must have two footmen. And my desire is that you defray all the charges for me.

" And for myself, besides my yearly allowance, I would have twenty gowns of apparel; six of them excellent good ones, eight of them for the country, and six others of them *very* excellent good ones.

" Also I would have, to put in my purse, £2000 and £200; and so for you to pay my debts.

' * Cars or carts.'

' † It was the custom, at this period, to strew the floors of the rooms of persons of quality with greens, flowers, and rushes.

" Also

"Also I would have £6000 to buy me jewells, and £4000 to buy me a pearl chain.

"*Now seeing I am so reasonable unto you* *, I pray you to find my children apparel and their schooling; and also my servants (men and women) their wages.

"Also I will have my houses furnished, and all my lodging chambers to be suited with all such furniture as is fit; as beds, stools, chairs, suitable cushions, carpets, silver warming-pans, cupboards of plate, fair hangings, and such like; so for my drawing-chambers in all houses, I will have them delicately furnished, both with hangings, couch, canopy, glass, carpet, chairs, cushions, and all things thereunto belonging.

"Also my desire is, that you would pay all my debts, build Ashby House, and purchase lands; and lend no money (as you love God) to the Lord Chamberlain, who would have all: perhaps your life from you. Remember his son, my Lord Walden; what entertainment he gave when you were at Tilt-yard. If you were dead, he said, he would be a husband, a father, a brother, and he said he would marry me. I protest I grieve to see the poor man have so little wit and honesty, to use his friend so vilely. Also he fed me with untruths concerning the Charter-house †; but that is the least: he wished me much harm; you know him. God keep you and me from such as he is.

"So now that I have declared to you what I would have, and what that is that I would not have, I pray that when you be an earl, to allow me £1000 more than I now desire, and double attendance.

"Your loving Wife,

"*Eliza Compton.*"

An elegantly engraved portrait of Mr. Sutton, and some other plates, illustrate the volume.

Lo.

ART. III. *A Cursory View of Prussia*, from the Death of Frederick II. to the Peace of Tilsit; containing an authentic Account of the Battles of Jena, Auerstadt, Eylau, and Friedland; as also other important Events during that interesting Period. In a Series of Letters from a Gentleman in Berlin, to his Friend in London. 8vo. pp. 176. 5s. sewed. Robinson. 1809.

THE history of Prussia, compared with that of the other states of Europe, bears some resemblance to the history

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'* Either the *reasonable* demands of his lady, or the great accession of her wealth, drove Lord Compton into a fit of insanity.'

'† On the north side of the Charter-house possessions, and close adjoining to them and Spa-Fields, is part of the estate belonging to this family, now built upon, and called, after their titles, COMPTON and NORTHAMPTON Streets. Probably my Lord Walden had attempted to alienate the lady's affections by tempting her with the hopes of obtaining a grant of the Charter-house, in addition to her extensive neighbouring estate.'

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of Thebes when considered in relation to the other states of Greece. Each may be said to have risen and fallen with one man; Thebes with Epaminondas, and Prussia with Frederic II. Neither country occupied a conspicuous rank in the political commonwealth before the age of its respective hero; and neither continued long to maintain its elevation when its hero was no more. The letters before us commenced in 1786, when the death of Frederic II. took place, and his nephew, Frederic William II., ascended the throne; having at his command a well disciplined army of two hundred thousand men, and a treasury of forty millions of dollars. He proved himself, however, altogether unworthy of such a succession; since, though not destitute of capacity, he permitted the love of sensual pleasures to engross those hours which he owed to the welfare of his subjects. One delusion led the way to another; and his understanding being affected by the consequences of excess, as well as of remorse, he was so far forsaken by his reason as to become a believer in the absurd doctrine of apparitions, and to delegate unlimited authority to a hypocrite of the sect of *Illuminati*. The ministers of Frederic II. consequently declined to occupy a cabinet which they could not direct, and retired in 1792, six years after the death of their patron.

It was on this change that Austria prevailed on Prussia to enter into the treaty of Pilnitz, the object of which was to attack France, and to complete the dismemberment of Poland. The latter of these points was accomplished in 1793; and the Polish nobility were brought reluctantly to Posen, to swear allegiance to their conquerors. Nothing could be more impolitic, or less adapted to conciliate, than the subsequent conduct of the Prussian government towards the Poles. Instead of respecting their national feelings, and endeavouring to gain their attachment by sensibly ameliorating their condition, all the measures of Prussia were abrupt and peremptory. Their taxes were increased, their public functionaries were changed, and the German language and the Prussian discipline, with all its horrors, were forced upon them. We need not, therefore, wonder at the serious insurrection which broke out in the succeeding year; nor at the discontent which continued to lurk in the minds of the Poles, after it had become impossible to vent it in open resistance.

Though the constitution of Frederic William II. was naturally of the most robust kind, it was prematurely exhausted by intemperance, and he died in 1797. He was succeeded by his son, the present King; whose education, having been entirely neglected by his father, was conducted

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in a manner at once too private to give him a knowlege of the world, and too remiss to convey that solid instruction which retirement well employed affords the best opportunity of acquiring. He possesses, therefore, neither depth in the cabinet nor winning manners in public; and he is much better fitted for the quiet of domestic life than for the agitations of royalty. Mildness, diffidence, and indecision are his prominent characteristics. At his accession, however, he filled his cabinet with respectable men, and gave his subjects an example of frugality in his establishment: averse also from war, he refused to enter into the Coalition of Austria and Russia against France in 1799, in which there can be little doubt that he acted wisely; but he erred in carrying his love of economy so far as to neglect the repair of his fortresses, since their dismantled state was the principal cause of their rapid surrender to Bonaparte.

Neutrality, it is well known, continued to be the policy of Prussia, till the invasion of Germany by Bonaparte in 1805; when the violation of the territory of Anspach, and the personal urgency of the Emperor of Russia, who came to Berlin very soon afterward, led to a change of measures. It was at this visit of Alexander that the convention of Potzdam was concluded, by which Prussia acceded to the Coalition against France: but this convention was scarcely signed when the battle of Austerlitz took place, and was followed by the submission of Austria. The Court of Prussia immediately endeavoured to re-assume its former character of neutrality, and to conceal the convention of Potzdam: but Bonaparte had been apprized of its hostile tendency, and demanded not only the renunciation of it by Prussia, but satisfaction for her audacity in taking measures to oppose him. This satisfaction he made to consist in the surrender of the provinces of Anspach, Cleves, and Neufchatel; and in return he pretended to make over Hanover to Prussia: but that this was mere pretence became apparent in the course of a few months, by Lord Yarmouth's negociation at Paris. The formation, at the same time, of the Confederation of the Rhine, shewed that Bonaparte intended himself and not the King of Prussia as the successor of the Emperor Francis, in the controul of Germany; while, moreover, the French armies continued in Germany in immense numbers, notwithstanding the reiterated applications of Prussia for their removal. These successive affronts, and the promised aid of Russia, gave an ascendancy to the war-party at Berlin; and the Queen, who had not hitherto interfered in politics, now became a keen advocate for asserting the national dignity. The people at large were

eager for war, and confident of success from the recollection of the exploits of a former generation under Frederic II.; no person seeming conscious how much they had degenerated since that period, and still less how much their antagonists had improved.

The sequel of this imprudent measure is universally known: but the present work communicates several circumstances which had not previously been published in this country. The most interesting of these relate to the battle of Jena, the siege of Glogau, and the retreat of Prince Hohenlohe, till his surrender at Prenzlau on the Oder; the French, superior in cavalry, and possessed of a shorter route than the Prussians, having advanced with such rapidity as to cut off the whole army.—The writer next proceeds to give an account of the battles of Pultusk, Eylau, and Friedland: but in these, as well as in his detail of the battle of Jena, the reader will be greatly at a loss for want of plans of the engagements.—The subsequent extract presents an affecting picture of the calamities of war, and should he read by all those who are apt to treat such horrors with levity: truly on this subject may it be said,

"He jests at scars who never felt a wound:"

'Soon after the arrival of Bennigsen at Königsberg, I received a letter from a friend there, of which I send you an extract, to give you, who, in your happy island, know nothing of the horrors of war, some little idea of the miseries attending these dreadful scenes:—

"As soon as the roads were safe, my curiosity prompted me to visit the memorable scene of action at Eylau. Most terribly indeed had the iron hand of war stamped its baneful traces upon these unfortunate districts. Here the peaceful peasant, who reads no newspapers, nor knows even the name of Bonaparte, is scared from his quiet abode: both friend and foe seem to have united to make him feel, to its full extent, his woeful lot.—The Russians, who were encamped to the extent of five or six miles about Königsberg, had, to make them fires in this cold weather, unroofed and broken up the huts of all the neighbouring villages.—Every kind of provision was swept away; and what made its loss more mortifying was, that five times as much was wasted as was made proper use of. This naturally enraged all the peasants against the Russians, not considering that these poor soldiers themselves were half dying with hunger. Nor were those peasants near the French quarters more fortunate; for they also, without considering the wretched situation of those miserable people, took whatever they could find; and in passing Jessau, the rector of which place had fled to Königsberg, they employed his whole pious library to boil their kettles.—The rector's sister, confined by the rheumatism, could not escape: she lay in a little garret; some oatmeal mixed with melted snow, was before her, and this, for eight days, had been her only sustenance. We gave her a small portion

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of our travelling stock, and joy and gratitude beamed through her tears. The nearer we came to Eylau, the fewer marks of devastation we found; and though there were no provisions to be had any where, yet we saw at least human faces; for the other villages we passed through were all deserted; nor had the houses here been so much damaged, which gave us some relief, after the various scenes of misery we had gone through. In the totally desolated village of Kleinsausgarten we once more found the terrific picture of war; but misery, indigence, and distress, I first saw in their extreme at Eylau itself. Parents were there already so far reduced as to be forced to bury their literally starved babes in their gardens. Bread, meat, wine, brandy, salt, or tobacco, were no where to be found. Poor emaciated hollow-eyed spectres were crawling about the streets, covered with rags like the most pitiable beggars. To enter their houses, on account of the stench of dead bodies, was scarcely possible; and even my essence of vinegar was not sufficient to defend me in their church.—I never should have believed without seeing it myself, that human nature could have borne such an excessive degree of misery. Bonaparte had cruelly given up the place to plunder; in short, every thing was ruined, destroyed, and laid waste; not a door, nor a window, nor a cupboard was remaining. This is, indeed, the less extraordinary, when we consider that the town had been twice in the possession both of the French and the Russians, and thus, twice were the streets streaming with blood. The combatants even followed each other into the very houses. From the highest to the lowest of the inhabitants, they were all robbed of every thing they possessed, and simple water, with a scanty pittance of mouldy bread, was all they now had to keep life together. To form an idea of the situation of these miserable beings, one must have seen them, for words are not sufficient to describe their excess of wretchedness. Many died through fear, many from ill-treatment, and many were yet sick from the painful recollection of the past.

"Overpowered by such dreadful scenes of calamity, I deemed it even a relief to go and contemplate the horrors of the field. Howsoever mangled I there found many of my fellow-creatures, yet these lifeless bodies had at least surmounted their sufferings; but the unfortunate inhabitants of Eylau were yet languishing on towards the more excruciating death of hunger. This certainly would have been their dismal lot, as the whole surrounding district was equally bereft of every mean of sustenance, had they not soon received from Königsberg the most desirable relief and refreshment, besides cloathing, linen, and every necessary article to repair and make their dwellings tolerably comfortable. Had I first visited the field of battle, this hideous, unusual sight, which I hope never to see again, would have undoubtedly shocked me more than it now did: for after having my mind so deeply harrowed up with the late dreadful scenes, I must repeat that the sight of the field, frightful as it was, with from twelve to fifteen thousand slaughtered victims strewed before me, was yet a relief.—A slight snow had just fallen, my foot slipped, and, in sinking, my hand caught a ghastly human face!—Here were fragments of drums, carts, horses, saddles, cloaks, hats, harness, broken muskets,

kets, pistols, and other arms innumerable, all, in confusion, scattered about. Russians, French, and Prussians, here all lay together. It was in truth a woeful sight."

We have remarked a few German idioms in this epistolary publication. The word 'apparently' is used with reference to the future, in the sense of 'probably;' and in page 48 the author talks of 'irritating the feelings of the whole woman,' a phrase which sounds rather aukwardly to English ears. The book, however, is entertaining, and fully satisfies that degree of expectation which the title of a 'Cursory View' is calculated to raise. Although without pretensions to the character of a finished performance, on the score either of richness of description or profoundity of thought, it has a claim to attention, both on account of the novelty of several of the circumstances mentioned in it, and for the unprejudiced manner in which the whole narrative is conducted.

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Art. IV. *Annals of Great Britain from the Ascension* [Accession] *of George IIId. to the Peace of Amiens.* 3 Vols. 8vo. 1l. 7s. Boards. Edinburgh, Constable; London, Wilkie and Robinson.

We cannot avoid remarking, *in limine*, that this work begins with the epoch at which an historian, who is solicitous to found his narrative on official and genuine documents, would desire to bring it to a close. So long as the recollection of disputed points is fresh in the public memory, and so long as the principal actors or their immediate descendants are alive, and liable to be affected, either in feeling or in fortune, by explicit disclosures, it is in vain to expect that the records of authentic information will be opened to the literary investigator. Actuated probably by this impression, the author of the present volumes has been led to publish them in the unambitious shape of Annals, and to forego all claims to the reputation of a finished history. In adopting this cautious determination, we think that he has acted judiciously: but with satisfaction we add that, in thus leaning to the negative side, we are influenced more by the unfitness of the subject for history, on account of its recency, than by an apprehension of inadequacy on the part of the writer; since, imperfectly as the present design is executed, enough has been performed to shew that the author, with due pains, would be equal to higher productions. In the midst of haste and inaccuracy, the *disjecta membra* of the man of imagination and genius are apparent; and if we cannot pronounce that he is likely to be distinguished either for comprehensive knowlege

lege or for profound research, he may promise himself success, in a more elaborate performance, from the popular qualifications of animation and elegance.

The arrangement of this production is extremely simple, being a narrative, in forty chapters, of the principal events of the present reign, to the end of 1801; and the chapters are not classed into books, although this eventful period appears to us to be characterized by circumstances sufficiently distinct to furnish conspicuous marks for subdivision. The time preceding the American war, that war itself, the subsequent interval of peace, and finally the contest with France, might each have supplied separate heads of discussion, and have presented to the philosophic observer the materials of distinct and appropriate reflections: yet the author has not only forborne to attempt these general views, but has even abstained from dwelling on any protracted event till it was brought to a close. Confining himself strictly to the plan of 'Annals,' he is even accustomed to break off his narrative of a course of transactions with the termination of the year: a method which is equally unfavourable to continuity of reasoning and to brevity of description, and is particularly unsuited to that unfettered species of composition in which this lively writer is qualified to succeed.

We feel, however, that to enlarge on the objections to the form of *Annals* would withdraw our attention from a consideration of the particular merits of the work before us, to a general disquisition on the manner of writing history; and we shall therefore proceed to furnish our readers with a few extracts, selected with the view of exhibiting the author's opinions, as well as of affording specimens of his style.—His sentiments on civil and religious liberty will be apparent from a passage in his account of the parliamentary proceedings in 1772:

'A petition was soon afterwards received, signed by about 250 clergymen of the church of England, and a number of other respectable individuals, professors of law and physic, praying for a relief from subscription to the 39 articles, as a grievance inconsistent with the liberal spirit of the protestant religion, as well as those principles on which the reformation itself was founded, and as a discouragement to the diffusion of true religion, by clogging the investigation of the scriptures. The two professions of civil law and physic, complained in particular of this hardship, and exposed, in the clearest manner, the absurdity of binding down to a particular list of religious dogmas, any bodies of men, whose professional habits were wholly unconnected with theological controversy. All the arguments in favour of toleration were now at full length brought forward by the members of opposition, who were in general the supporters of this proposal.

Sir William Meredith proposed, and Mr. Thomas Pitt seconded, the motion; it was ably supported by Wedderburn, Sir George Saville, Dunning, Sawbridge, and other distinguished speakers in the minority. Among its opposers, although upon different grounds, were Burke, Lord North, and Mr. Fox. The movers of the bill said, that a happy opportunity was now offered of opening a door for the dissenters, through which, it was probable, that most of them would enter, and be received into the bosom of the church. The high-churchmen expressed alarm at this proposal, as tending to subvert the very foundation of established religion. They denied that parliament, in all their legislative authority, or the king, compatibly with his coronation oath, could anywise alter the articles of the national faith. As a personal argument against the petitioners, it was alleged, that subscription being a voluntary act, they were not entitled to complain of violence being offered to their consciences: their benefices had not been forced upon them, and they were ever at liberty to resign, to tranquillize their scruples, should any supervene. There is a wretched spirit of intolerance, and a fallacy in this mode of argument, which deserve to be noticed. All political evils might be glossed over with the same apology; since, even in despotic countries, the power is often left to the miserable inhabitants, of creeping out of their native place to seek refuge elsewhere: it is left to them to creep out of existence itself, if they find it intolerable; but does this alleviate or sanction the injustice under which they groan? When applied to the clergy, this principle is cruel, no less than grossly impolitic. The church being erected into an incorporate monopoly, whose charter is a creed, the meaning of which even its preachers can scarcely explain, far less reconcile its contradictions; the honest friend of religion is either precluded from entering into it at all, or should he have embraced it in early years, is placed between the cruel alternatives of incurring beggary, or propagating error. The hypocrite, on the other hand, who can disguise his opinions, and the sot who has no opinion at all, remain as the candidates for honour and promotion. For, in the common affairs of life, two men cannot be found, whose thoughts, if they think at all, have not some characteristic difference. In religious speculations, there must be at least an equal variety of belief; and whosoever frames a specific creed for men to subscribe, must either trepan their consciences or their understandings, most generally the former. Of all the thousand individuals who sign the thirty-nine articles, is it credible that a hundredth part believe every article of what they sign? if one grain of allowance be made for mental reservation, it is perjury in the clearest sense, whatever gloss may be thrown over it by use and accommodation. The members of opposition, as well as those of administration, were divided upon this question. It was negatived, however, by a great majority.'

In a subsequent part of the same volume from which we have made this extract, the author quotes (page 322,) from a speech of Mr. Burke, a sentence which under the plainest form conveys a lesson extremely applicable to the experience of

of the present generation. When condemning the system of coercion adopted by ministers towards America, that orator remarked; "the idea of force being easy and plausible in theory, and requiring no skill nor ability in the comprehension, the gross of mankind are fond of recurring to it in all cases which perplex their understanding." How completely has this melancholy truth been exemplified to all Europe, in the calamitous events which have followed the French Revolution! Whether we turn our eyes to the conduct of the opposers or to that of the supporters of the Revolution, we shall find equal grounds of condemnation. The former have resorted to war when they ought to have cultivated peace; and the latter have debased the system of warfare by an enormous prodigality of human life. When we contrast this barbarous policy with the wisdom and the skill of other ages, we are tempted to exclaim, how much sooner would peace have been restored to Europe had the counsels of Germany been influenced by the wisdom of Burleigh; or, if war had been inevitable, what torrents of human blood would have been saved, had the coarse systems of Carnot and Bonaparte been superseded by the skill and the humanity of a Turenne!

As an exemplification of the Annalist's manner of describing military exploits, we select his account of the battle of Camden in Carolina, between Lord Cornwallis and the Americans under General Gates. This action has escaped the public recollection amid the multitude of battles which have marked the present age: but it deserves to live in the remembrance of all those who understand the character of our army, and who have a proper sense of the irresistible intrepidity of our soldiers when judiciously commanded. It took place on the 15th July 1780:

"The numbers of Cornwallis being diminished by the number of his sick, he could not muster much more than 2000 effective men, of which a fourth were provincials. The numbers of Gates' army have been differently represented, from 5000 to 7000. But, confiding in the valour and discipline of his men, and justly regarding a retreat in these circumstances to be scarcely less pernicious than defeat, Cornwallis decided on giving battle. Gates had no advantage but that of numbers; his situation was unfavourably chosen, and his dispositions for the action unaccompanied with the usual symptoms of his vigour and sagacity. On the other side, every preparation announced that Cornwallis was to engage with all the force and fortitude which prudent men are found to display when they quit their usual track of caution, to hazard a bold measure, A swamp on each side secured the flanks of the British army. At break of day, Cornwallis made his last disposition for the attack. The front line was made up of two divisions, under Colonel Webster, and Lord Rawdon, an officer

who, at the age of twenty-five, had already earned the reputation in arms which he has so long and brilliantly increased. The main body of the artillery, consisting but of four pieces, were directed by Lieutenant Macleod. The 71st regiment, with two six-pounders, formed a second line, or reserve; and in the rear, the cavalry stood ready to charge or pursue. The American army was drawn up in like manner, in two lines, with their artillery divided between them. At break of day of the 16th of August, Colonel Webster was ordered to charge the enemy's left wing, composed of the Virginia militia, which was done with so much vigour, that the enemy broke, and fled on the first onset. Lord Rawdon began the action against their right division with no less spirit; but here, and in the centre, a better resistance was maintained. So different was the spirit they displayed, that the provincial regiment of Baron de Kalbe charged with the fixed bayonet, and was not repulsed without a severe and bloody struggle. The total flight, however, of the Virginian militia, exposed the adjacent body of the enemy to be taken in flank; the British light infantry, judiciously leaving the *pursuit* of the fugitives, to *pursue* this advantage, wheeled to charge the resisting battalions on the left; and after a combat of three quarters of an hour, forced them into confusion and flight in all directions. The cavalry sallied out to complete their route, and kept up the pursuit for 28 miles from the scene of action. Between 800 and 900 of the Americans were killed in flight or battle, and about 1000 made prisoners, including the wounded; with all their equipage, stores, ammunition, and waggons. General Gates, unable to rally any considerable body of his army, retired first to Charlotte, and then to Hillsborough, in North-Carolina, 180 miles from the field of battle. The total loss of the British amounted to 375.

'Thus, by one injudicious engagement, the army of Gates was ruined and dispersed. The only remaining force of the enemy that was yet entire, was that under Sumpter, on the North side of the Wateree. To prevent this force from becoming a rallying-point to the enemy, the British commander dispatched his light infantry, and the legion of Tarleton, under that enterprizing officer, to march next morning, for the purpose of surprizing this corps. Tarleton set out with his detachment of 350 men, and pursued the retreat of Sumpter so closely, that he entered the American camp, and seized many of their arms before they knew of his approach. Of 750 continentals, 150 were killed, and 300 made prisoners. Between 200 and 300 British and loyal American prisoners in Sumpter's camp were released, and a quantity of captured stores were recovered. This acquisition, including 1000 stand of arms, and 2 pieces of cannon, cost the victors only 15 killed and wounded; and it is the more remarkable, for being achieved by only one half of Tarleton's little troop, the other half, on arriving at Fishing-creek, being so much spent with heat and fatigue, that they could proceed no farther.'

Parliamentary debates occupy, as may be expected, a considerable part of this publication; and their variety and importance have rendered it difficult to present a perspicuous outline of

of their substance, within such narrow limits: but in this part of his task, the author seems to us to have been particularly successful. His rule is to select the most interesting subjects, and to give a condensed and animated statement of the arguments on both sides. As an example, we extract his account of the memorable debate in the Session of 1791, which terminated the friendship of Mr. Burke and Mr. Fox. The subject before the House was a new constitution for Canada; and Mr. Fox, in proposing amendments to the bill, had spoken with encomium on the enlightened principles which had led to the overthrow of tyranny in France:

'Mr. Fox's allusions to the changes in France were not forgot by Mr. Burke, whose book on the revolution had already appeared. The eulogies of his former friend on a system which he had so warmly combated, appeared to wound him as a personal insult, and the *adoption* of those principles, on which the changes in France had been *adopted*, seemed so baneful to the peace of society, that he inveighed against the revolution with all the ardour peculiar to his eloquence. He had been falsely accused, he said, of abusing republics, for the purpose of recommending monarchy; but he affirmed, that he never had abused a republic, ancient or modern. France deserved not to be called a republic, any more than a monarchy. He knew not by what name to describe it. Its shape—

> (If shape it could be called), which shape had none,
> Distinguishable in member, joint, or limb,
> The likeness of a kingly crown had on.

But it was the spectre of monarchy, and not the substance; it was fierce as ten furies, horrible as hell, and had the hell hounds of sin for ever barking around its presence. The evil of its principles, he affirmed, were not confined to France; they had infected the loyalty of Englishmen, and nourished a desperate faction, whose determination was to undermine and overthrow the constitution. Of the existence of this faction, Mr. Burke solemnly warned the house, although, when called upon to bring forward proofs of such a conspiracy, he had only general and vague allegations to repeat. Mr. Fox, conceiving the charge of faction to be levelled, by this undefined application, against all who had wished well to the revolution, rose to vindicate his principles from the charge of disaffection to the British constitution. He had rejoiced, he said, as a friend to the human species, in the downfal of a tyranny among 25,000,000 of human beings: but he praised the French revolution for abolishing the ancient system, not for that which they had put in its place. Much must necessarily remain to be done, for bringing to peace and utility the elements of a government so little confirmed by experience. Yet, if it was a crime to rejoice in the prospect of liberty to so many millions, he must plead the principles of the English constitution as his excuse; those very principles which he had imbibed, with reverence, from the speeches, from the writings, and from the inestimable conversation, of the great statesman to whom he now replied. To hear

those

those principles now abandoned by his illustrious friend, he confessed, had no less grieved than astonished him. During the American war, they had felt and owned a common sympathy upon subjects of politics and analogous to the present. They had rejoiced at the successes of Washington, and wept over the fate of Montgomery. In the opinion of that house, in 1780, the influence of the crown had increased, was increasing, and ought to be diminished. To this opinion his right honourable friend had subscribed. If the influence of the British crown was thought dangerous, what, in the eyes of reflecting Frenchmen, must the influence of the crown of France have appeared?—Mr. Burke, in reply, complained heavily of the charge of inconsistency and the abandonment of former principles, aggravated, as it was, by the circumstance of it being brought forward by one with whom he had lived in friendship and intimacy for two-and-twenty years. He vindicated his opinion of the French revolution, by distinguishing its whole nature and scope from that of America. But, in this attempt, he did not defend his consistency with his usual felicity of style or thought; the reproach seemed to have pierced deep, and he gave way to plaintive expressions of pain. He mentioned his age, his services; the hardship of being libelled before the public by his friend, the self-devotion of his conduct, in sacrificing both private friendship and party support to the safety of his country, and resisting revolutionary opinions; but he concluded by declaring, that in what he had said on the subject of French principles, he made no allusion whatever to the speeches of Mr. Fox.

'Mr. Fox rose in great agitation: his utterance was for sometime impeded by tears. He warmly expressed his hopes, that whatever he had said in the intemperance of debate would be forgot by his friend, whom, he found, that in spite of all his harshness, he must still love. But he could not help perceiving, that his right honourable friend now displayed something more than mere difference of opinion; he seemed to discover a secret wish and disposition essentially to injure him. Granting that he had been indiscreet and warm in the terms of his opinion of the French revolution, surely this did not deserve the severe and pointed epithets which had been applied. Mr. Burke said, loud enough to be heard, that he did not recollect having used any such epithets. If, said Mr. Fox, (with great presence of mind, and an happy application of this circumstance) my right honourable friend does not recollect the epithets, then neither do I. If they are out of his mind, they are out of mine also.—This rejoinder of Mr. Fox, though begun with great respect and affection, led him once more into the subject of dispute, and in taking a comprehensive view of the inconsistencies which he could not but remark in the conduct of his political preceptor, his speech assumed, in its progress, an air of deep and sarcastic severity. The substance of this speech, though tempered with a concluding declaration, that this difference in their politics should only be a temporary bar to their meeting, but not to their friendship, drew from Mr. Burke such an answer as necessarily dissolved both their friendship and acquaintance.'

After

After the satisfaction afforded by these evidences of the author's ability, it is with no small regret that we proceed to pass censure on the inaccuracies of his performance. Critical justice, however, requires that the carelessness which the volumes exhibit should be subjected to severe reprehension; since the errors, in regard both to typography and style, are so numerous that we can scarcely believe that the proof sheets have undergone the writer's revision. If the work be reprinted, it will be indispensably necessary to subject it to a scrupulous examination. Among other mistakes, we have remarked the following.—Vol. I. p. 4. *proceeding* for *succeeding*; in p. 337, 1715 for 1775; page 419 is numbered 129; in page 433, we have 18th December for 18th November. In Vol. 2d page 5, *flight* instead of *fleet*; in p. 200, we have 1804 instead of 1784; p. 314, *south-western* for *north-western*; p. 439, *Arragone* for *Argonne*; 442, *Boileau* for *Beaulieu*; 445, *Camas* for *Camus*, and *Pichigru* for *Pichegru*; 475, 22d June for 2d June. In Vol. 3d page 40, we have 500 instead of 5000; page 64, *immemorable* for *innumerable*; page 97, *July* for *January*; page 326, 2d *September* for 30 *September*, &c. &c. The errors of style are not less numerous. We are told of a disorder '*contracted by the climate*,' instead of *produced by the climate*; of resistance '*afforded*' instead of '*offered*:' 'to address' is a favourite phrase with the author; he speaks of a General 'addressing his views,' instead of directing his views; and in one passage (Vol. I. page 470.) he tells us that 'an *address* was *addressed* to the King.'

Such, however, is the pleasing effect of the author's descriptive powers, that the disgust produced by his haste and inattention is often forgotten, especially in the perusal of his account of the French Revolution; a period which has been marked by such calamities, that it forms a subject unhappily too favourable to the writer who has talents to interest the heart. Accordingly, that part of the book, which relates the atrocities commencing in 1791, and continuing to advance in progressive aggravation till the overthrow of Robespierre, is marked by many passages of vivid colouring. The riots of Paris in October 1790; the character of the parties and leading individuals in the legislative Assembly at its opening in October 1791; the generous but ineffectual efforts of La Fayette, in the succeeding year, to redeem the royal family from impending destruction; and finally, the awful struggle which ended in the fall of the Jacobins on the 27 July 1794; are all traced with the pencil of a skilful hand. Our limits permit us to extract only the passage which regards La Fayette.—On the 20th June 1792, the rabble of Paris, armed with

with pikes, marched to the Thuilleries, and dragged a cannon into the apartment of the King. Louis behaved with his usual courage, but was exposed to imminent danger, until the tumult was quieted by the entrance of a deputation from the national assembly. The author thus proceeds :

' Some circumstances attending this day, restored a temporary hope to the constitutionists. The king had maintained a severe trial with firmness ; he made no sacrifices, not even promises. His new ministers seemed determined to make preparations against the recurrence of a similar outrage. The gardens of the Thuilleries were shut, and some severe proclamations were made against sedition. The national guard murmured loudly at the state of insignificance to which they were reduced ; the king and queen applauded their zeal, and employed every means to attach to themselves some chosen companies on whom reliance could be placed in the day of danger. A vast number of the inhabitants of Paris signed a petition for the punishment of the late insurgents ; their numbers were reported to be 20,000. Petion was deposed from his functions, by the departments of Paris, for having evidently favoured the commotions of the 20th of June, and almost all the other departments of France petitioned for vengeance on the insurgents of that day. Vain protestations, vain signatures, which only cloaked, for a while, the cowardice and pusillanimity of the public. The king himself was not consoled by those symptoms, which gave a gleam of hope to his advisers. ' I have seen,' said he, ' that they wish to assassinate me, and though I know not why I have escaped assassination, I know it will one day come. If I were alone, I should risk every attempt. Oh ! if my wife and my children were not with me, they should see that I am not so feeble as they imagine ; but what would their lot be if the attempt miscarried ?"

' While the voice of royal indignation was yet heard in Paris, an important occasion occurred to be the test of its sincerity ; when it was suddenly known that La Fayette had quitted his army, was in Paris, and was come to demand retribution on the late degraders of the constitution. It was thought, at first, that he had brought some chosen companies along with him ; but he was only accompanied by a small party of his staff. Presenting himself in the face of the assembly, he demanded vengeance on the insurgents of 20th of June ; and a general punishment of the incendiaries, whose intentions to overthrow the constitution were avowed in their clubs, and their publications. The enemies of this brave man were struck with fear, or affected with involuntary respect ; for he threatened his enemies, at the very moment when he was in their power. The constitutionists rallied round him, and partook of his intrepidity ; even the jacobins returned shouts of applause. The ablest Girondists found their eloquence unavailing against this virtuous soldier. His petition was triumphantly voted to be referred to a committee, who should be called to scrutinize the sources of the late disorders. From the assembly, La Fayette repaired to the palace of the Thuilleries, where he received some affected symptoms of regard from the royal family,

and

and in return, he offered to devote himself to their deliverance. But it cannot be denied that the royal family, most fatally for themselves, retained a hatred for the father of the revolution, which ought well to have been stifled towards a present benefactor. The court shewed an alienation which thwarted all the General's intentions. Nor did the national guards seem more devoted to him, who had been once their idol; they remained undecided and silent. When Fayette returned to his house at night, he was honoured with some triumphant acclamations; but a few officers of his army, and two or three hundred national guards formed his whole retinue, which was unprofitably increased by a few curious spectators. He shewed satisfaction in his countenance, but the coolness, or rather cowardice of the national guard had struck a deep despair to his heart. Had he seen in the national guard any eagerness to follow him, his design was to have marched immediately against the jacobins, to have dispersed them with disgrace, and to have shut the doors of their assembly. These savages themselves trembled for this event; the people on whom they counted, had abandoned them. Robespierre shrunk back into all the natural cowardice of his character, and abandoned himself to monotonous lamentations for the evils of his country. Their fears were unhappily never realized. At the moment, when some officers spoke of marching against them, the train of La Fayette insensibly diminished. He remained some days at Paris, and still found the same backwardness among his friends, and the same stupor among his enemies. Repeatedly were parties of the national guards invited to different points of rendezvous; as often they broke their promise, or arrived irresolute or discouraged. The court continued equally languid; and either felt or feigned complete despair. Convinced that the king could no longer be safe in a city, which shewed so little interest in his dangers, La Fayette suggested a plan of conducting Louis to the army; but the king and queen dreaded the attempt; the latter especially regarded it as the consummation of her misfortunes, to be indebted for her safety to La Fayette.

'Mortified, and at last, tired with his useless efforts, the General quitted Paris: never did a project of so much courage and virtue, meet such unmerited misfortune.'

It will be apparent, from what we have said, that the author of this book is better qualified for emphatic delineation than laborious research; and if he should come again before the public as an historian, we would recommend it to him to keep this distinction in view in making choice of his subject. His intentions appear to be irreproachable; he is always the advocate of liberality; and his errors never bear the stamp of wilful misrepresentation. — Notwithstanding his predilection for liberty, he takes part, in his account of the troubles in Holland in 1786, against the patriots, or opponents of the Prince of Orange; an inconsistency with his general opinions which must proceed, we conceive, from his being imperfectly acquainted with the history of Dutch parties, and from confounding

founding enmity to the House of Orange with attachment to France. Fortunate would it have been for the popularity of the British Government in foreign countries, if it had at all times been alike attentive to the dictates of a liberal policy towards them. We learn from this book that in 1762, when we declared war against Spain, government began by releasing the vessels of that nation which were lying in our ports in the confidence of continued amity: but in 1795, when we found it necessary to resort to hostilities against Holland, we were not equally scrupulous in regard to the ships of our former ally, although they had been led into our harbours for no other purpose than that of traffic, or that of seeking our protection.

We conclude this review with a short quotation expressive of that connection which will almost always be found to subsist between depravity of morals and depravity of taste:

'The jacobins were the habitual speakers of the convention; but, in their speeches, there was as little eloquence as morality. They had a style, it is true, which aimed at extraordinary force and gigantic expressions; but their taste was, if possible, as horrible as their dispositions. Frenzy and extravagance were substituted for inspiration; and, from the poverty of their conceptions, their routine of metaphors was hacknied and unvaried Should history deign to preserve the archives of their debates, they will be found to contain every thing that can be called the *bathos* in bad taste, as well as in moral feeling.'

Report has assigned this production to the pen of Mr. Campbell, author of the "Pleasures of Hope," and, alas! of "Gertrude of Wyoming."

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ART. V. *An Exposition of the Historical Writings of the New Testament*, with Reflections subjoined to each Section By the late Rev. Timothy Kenrick. With Memoirs of the Author. 8vo. 3 Volumes. 21. 2s. Boards. Longman and Co.

As it is universally allowed that *the will of God* is the basis of religion, and as the knowlege of that will is to be most satisfactorily obtained from his written word, an intimate acquaintance with the sacred writings must be admitted to be of the utmost importance, both to help us in the formation of a true faith and to direct our moral conduct. It is a degree of praise which is due to the modern divines of the New School, that, while they embrace this principle in its utmost extent, they bestow unremitting attention on the study of the Holy Scriptures, and endeavour to avail themselves of all aids of profound learning and sound criticism, in order to obtain a correct text, as well as to acquire an exact interpretation of the phraseology of the Bible. Such industry, however under-

valued

valued by the timid and half-informed Christian, is not more creditable to the persons employing it, than it is complimentary to the Gospel; since nothing but a deep sense of its truth and excellence would induce them to "consume the midnight oil" in the study of it, and to endeavour to render all the treasures of learning subservient to its elucidation. In our critical capacity, we would no more stand forwards as the professed champions of the Unitarian creed, than as the champions of any other creed: but, occupying a perfectly independent situation, we feel it a duty which we owe them to screen them from the illiberal charge of being Deists in disguise; and to acknowlege that no class of Christians, at the present day, appear to have it more at heart to attain a clear apprehension of the truth, as it proceeded from the lips of our Lord and his apostles.

If we advert to the history of the English version of the Scriptures, and consider what great advances have been made in every department of sacred literature and criticism, since the publication of King James's Bible (i. e. the translation of the O. and N. T. now in common use,) in 1611, it can be no matter of surprize that many of our modern theologians, enlightened by the collation of antient MSS. and versions in which various readings of importance have been discovered, by the knowlege of oriental literature and customs, and above all by the manly spirit of inquiry which has subjected the Scriptures to the fullest investigation, should express themselves dissatisfied with various parts of the received version, with the text as it is exhibited by King James's translators, and with some of the doctrines which they deduced from it. Our maxim has always been that truth fears no ordeal; that, as the sacred books expressly solicit examination from those to whom they are made known, we need not be under any alarm from a fair discussion of their contents; and that the utmost dissonance of opinion will not eventually subject them to injury.

These remarks have naturally occurred to us in the perusal of the Exposition before us; which is unlike the generality of Commentaries; and which, though it may not suit the closets of those who do not chuse to run the risk of having their orthodox opinions disturbed, merits the notice of those who (*nullius addicti jurare in verba magistri,*) are in the habit of comparing and of judging for themselves. Mr. Kenrick was far from being unqualified for the task which he undertook; and though we discover his Unitarian zeal in his labours to reduce every inauspicious passage to the shape and extent of his own creed, we must allow that in general his judgment is

sound, and that his style of exercitation is calculated to promote the accurate apprehension of the meaning of the expressions of Scripture, which all who set a proper value on it will be desirous of obtaining.

From the short biographical memoir prefixed to this work, we learn that the author was born January 26, 1759, at Wynn Hall, Denbighshire, received his grammar learning at a private school at Wrexham, and became in his 16th year a pupil in the Dissenting Academy at Daventry, under the care of the Rev. Dr. Ashworth, and shortly afterward of the Rev. Thomas Robins.

'Here,' it is remarked, 'he pursued his studies with signal reputation and advantage; being distinguished by the excellence of his temper, the correctness of his judgment, the diligence of his application, and the extent and solidity of his attainments.

'It was a proof of the high sense entertained of his acquirements and virtues, that he was chosen an assistant-tutor in the academy before he had completed his own course of study, and was further appointed to read lectures, during one year, for Mr. Robins, who then laboured under the bodily indisposition which occasioned him, soon afterwards, to resign the offices of divinity-tutor and superintendant of the family. On the election of the Rev. Thomas Belsham to these stations, Mr. Kenrick continued his services, first as classical and next as mathematical tutor; and by his punctuality, zeal, and accuracy, united with great firmness of purpose and a mild and happy manner of reproof, he gained in an uncommon degree the attachment of his pupils.'

With these endowments and qualifications for the ministry, he in 1784 was invited by the united congregations of Protestant Dissenters in the city of Exeter to succeed to the station of pastor, which had been long occupied by the venerable Micaijah Towgood, and was made vacant by his resignation. In this situation, Mr. K. prosecuted his theological studies, and exonerated his mind, as we are told, from those *trammels* which the Assembly's Catechism and Dr. Doddridge's Lectures had imposed on him. By a diligent examination of the sacred writings, the conviction of his judgment became decidedly in favour of the tenets of the Unitarian sect; and this Exposition may be regarded as the matured result of his researches. With his duty as a minister, at Exeter, he united that of tutor, having re-established in that city an academical institution for the education of young men to the ministry among Protestant Dissenters: but, whatever were his prospects in his double capacity, they were suddenly obscured by death; being seized, in the summer of 1804, by an apoplectic fit, as he was walking in a field, during a visit to his friends.

No particular incidents marked the short life of this learned man. It is noticed, however, at the end of the memoir, that in 1786 he married Mary the daughter of Mr. John Waymouth of Exeter, by whom he had six children, five of whom survive; that at the birth of the last of them he lost the mother; and that in 1794, he formed an union with Elizabeth, second sister of the Rev. Thomas Belsham. High praise is bestowed on Mr. Kenrick, both as a minister and as a tutor; and the sense which the United Congregations at Exeter entertained of his abilities and virtues is sufficiently attested by this commentary, which was drawn up for their use, having been delivered to them from the pulpit, and is printed at their unanimous request and sole expence.

Like Doddridge's Family Expositor, this work is divided into sections, with Reflections at the end of each, occupying the place of Doddridge's *Improvements*; which naturally result from the subject of the preceding passages, and are well arranged. Mr. K., however, with much judgment, has rejected Doddridge's mode of *harmonizing*; and in order to prevent repetitions, he has not only omitted the whole of Mark's Gospel, but in his notice of that of Luke has illustrated merely those parts of the life (or rather the public ministry) of our Saviour, which do not occur in Matthew.

It is much to be regretted that Mr. Kenrick had not himself prepared a preface explanatory of his undertaking; because, if he had, we should probably have obtained information on several points, which it is impossible for the Editor to supply. A short advertisement, however, informs us that the common translation has been taken as the basis of this Exposition, and that variations from it are distinguished by Italic characters and inverted commas; the additions to it, in the form of glosses, &c. being in Italics, but without inverted commas. Those parts of the history, of the genuineness of which some modern critics of great name entertain a doubt, are omitted; as the accounts of the miraculous birth of Christ, in the beginning of the gospels of Matthew and Luke: but no reason is assigned for the omission of Luke's preface. The narrative of the woman taken in adultery, (John viii.) though rejected by some theologians, is retained by Mr. K.; and in a note on the place he gives his reasons for not discarding it from the sacred text: but his arguments will not be universally deemed satisfactory. Whenever he thinks that a passage is an interpolation, he does not fail to notice it, being solicitous for the integrity of the sacred text as well as to afford a right explanation of it. The character of the work

is great plainness; and many of the corrections and comments are in the true style of criticism.

We cannot be expected to notice all the places in which our sentiments accord with or dissent from the Expositor, since this minute attention would extend our article to a very inconvenient length: but we shall endeavour to afford that justice to the author and to the public, which the nature of our multifarious engagements will permit.

It must be premised that Mr. K. has adopted the opinion of Dr. Priestley, respecting the duration of our Lord's public ministry and the succession of its events; considering all the facts recorded of it in the Gospels as included within little more than one year. The exposition commences with the account of John the Baptist's preaching, Matthew iii. 1.; and the first volume, occupying 625 pages, in addition to the prefatory matter, is entirely devoted to the elucidation of Matthew's Gospel. At chapter iii. 10. to the words, "And now also the axe is laid to the root, *or rather* "*lieth at the root*" of the trees," Mr. K. adds by way of gloss, '*being put there ready for use*,' which expresses the idea that was meant to be conveyed; and his commentary on the next verse, respecting "the baptism with *fire*," is ingenious: but we do not assent to his version of εἰ υἱὸς εἶ τοῦ Θεοῦ, "*in as much as thou art* the son of God," in chapter iv. 3. and still less to the rendering of the Greek word πτερυγιον in v. 5. *wing*, instead of *pinnacle*. By this remark, we would not be understood as contending for the propriety of the term in the common version: but *wing* is equally objectionable with *pinnacle*, as applied to the temple at Jerusalem. If we advert to the form of Solomon's temple, as described 1 Kings vi. 1. et seq. we shall find that it resembled in shape some of the most elegant Grecian temples; being nearly a double cube, with a peristyle or portico at one end, extending the whole breadth of the building and half of its breadth deep; that is to say, taking the cubit at 18 inches, Solomon's temple was sixty cubits or 90 feet long, the breadth was twenty cubits or 30 feet, and its height thirty cubits or 45 feet; and what is called "the porch before the house," i. e. the portico or grand entrance, was twenty cubits or 30 feet long, "according to the breadth of the house," and its depth ten cubits, or 15 feet. Here is no mention of *wings*, or any projections analogous to the cross ailes in our cathedral churches; and if the subsequent temple standing in our Saviour's time bore any resemblance to the model of Solomon's temple, we are not justified in talking of its *wings*. It is evident that Mr. K. had no precise idea of the architecture of the temple,

when he supposed that the "Solomon's porch," mentioned Acts iii. 11. 'was part of Solomon's temple left standing when the rest was rebuilt by Herod,' instead of being a part of the colonade which encircled the holy place, in the centre of which stood the house dedicated to the Deity. To what portion of the temple the πτερυγιον mentioned in Christ's Temptation rèfers, it is not easy to determine: but we should suppose that it was meant to respect some turret or elevated part of the pediment above the portico, rather than any wing, or side erection, similar to what is seen in the dipterous temples of Egypt.

On the design of the Temptation, the annotator makes this remark:

'This scene was prophetical, and had a reference to his future ministry, through the whole of which he was pressed with the same kind of temptations, and resisted them upon the same principles. It conveyed to him [our Lord] this general instruction, that though he was the son of God, he was to struggle with hunger and thirst and all the other evils of humanity, but was never to exert his divine power for his own protection or relief, but to wait for the interposition of God in his favour. Accordingly we find that, although he wrought miracles to feed the hungry multitudes, which followed him in the desert, he never relieved himself by miracle. The divine powers with which he was invested were designed as the seal of his mission, and were never to be applied to other purposes, lest their intention should be mistaken or their dignity and authority destroyed; it was particularly necessary that they should not be applied to exempt him from the evils of life; for then we should have been deprived of the benefit arising from his example in conquering difficulties.'

We transcribe the text of Matthew v. 22, with the glosses and notes:

"But I say unto you, that whosoever is angry with his brother, *i. e. with any person*, without a cause, shall be liable to the judgment; and whosoever shall say to his brother Raca, *without a cause; for this is to be understood with the two last clauses of the verse, as well as with the first*; will be liable to the council: but whosoever shall say, Thou fool, *or*, "Moreh *," *for the Syriac word ought to have been retained here as well as in the former instance*, will be liable to hell fire, "*the fire of Gehenna.*"—

'*The judgment*, mentioned in this verse, seems to mean the lowest court of justice among the Jews, consisting of twenty-three persons, and belonging to every considerable city or town in Judæa. They had a power of inflicting capital punishment upon criminals, and put them to death with the sword. *The Council* signifies a higher court,

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'* Which means not a *fool*, but a *rebellious person*, or apostate from true religion.'

usually called the Sanhedrim, which consisted of seventy or seventy-two persons, the members of which were called elders. Before this court crimes of a more atrocious nature were brought; and the criminal, when convicted, was sentenced to be stoned to death. In the preceding instances, Christ refers to visible and temporal punishments, such as were familiar to the Jews, whom he was addressing: it is highly probable therefore that he intends some visible temporal punishment, when he declares, that he who says, Thou apostate, or Moreh, wilt be liable to the fire of Gehenna: what this fire was is well ascertained.

'It is well known that the Jews in ancient times, imitating the idolatrous practices of their neighbours, used to burn their children in a slow fire, by inclosing them in a heated image of the God Moloch; drums and cymbals beating all the time, to drown the cries of the expiring infant. The place consecrated to this cruel and abominable rite, was called Tophet; and the valley in which it was situated, the valley of the son of Hinnom, or Gehenna. In the same place the Jews in after-times burnt the dead carcases which were carried thither out of the city of Jerusalem; in order to pollute it, and to prevent it from being applied to the same wicked purposes as before. To be burnt with the fire of Gehenna, came hence to be used as a proverbial expression for the most dreadful torments, and, in process of time, for the punishment of the wicked in a future state. It is in this latter sense that the phrase is commonly used by Christ and his apostles; but, upon the present occasion, he seems to have in view only temporal and visible punishment. Willing to shew the people, that there were different degrees of punishment for wicked men in another world, according to the nature of their offences, he employs a similitude for explaining the matter, borrowed from the different kinds of death which were known to the people, and which varied from each other in the degree of misery inflicted: beginning with the punishment of the court of judgment, and ending with the burning in the valley of Hinnom.'

This comment would induce the belief that Mr. Kenrick considered annihilation as the ultimate punishment of the wicked; and this is an opinion, as we are told by the Editor, which he once entertained: but in the latter part of his life he adopted the more cheering doctrine, that all the divine punishments were remedial, and that the ultimate issue would be universal order, virtue, and happiness.

With many modern commentators, Mr. K., though not a believer in the personality of the Devil, contends for his admission into the Lord's Prayer: but we cannot perceive the necessity of introducing his name into this beautiful form of devotion. The two members of Matthew vi. 13. simply mean to say, "If, Heavenly Father, thou leadest us into temptation, deliver us from *the* evil of it, (or the evil that is in it, or with which it threatens us,) so that we sin not." In Mr. K.'s short paraphrase of the Lord's Prayer, this sentiment

is expressed without the personification of sin in the shape of the Devil; and as by the frequent use of the same words we are apt to become automatons in devotional exercises, or to have our lips moving without any mental feelings which correspond with the words uttered, we might advise the occasional substitution of such a paraphrase as the following, in the room of the words themselves:

"O God, our heavenly Father, the author of our being, who knowest all our wants, and whose care and goodness we daily experience, it is our earnest wish and prayer that thy being, attributes, and providence may be universally known and reverenced, and that the pure worship of thee may prevail over the whole world. May thy kingdom under the Messiah, a kingdom of truth and righteousness, be firmly established; so that thy will may be done by all men, with th utmost chearfulness and readiness, as it is done by the angels in heaven. Grant unto us as much of the good things of this life, as may be sufficient for our present use: but for this, and all our future supplies, we chearfully rely on thy infinite wisdom and goodness. Forgive, we beseech thee, our offences against thee, as we, from our hearts, forgive those who offend us. Bring us into no trials, or temptations, that shall be too hard for us; but may all the discipline of life be such as shall exercise and improve us, and be a means of delivering us from all vice, and of establishing us in the practice of virtue! These our requests we address unto thee, as the supreme and perpetual governor of the universe, who canst do more for us than we can ask."

To Matthew viii. 17. this short note is added, which we recommend to the consideration of those who lay great stress on the phrase "bearing our sins," in the controversy respecting imputed guilt and righteousness:

'The passage of Isaiah (liii. 4.) which is here referred to, is thus translated in our English version; "Surely he hath borne our griefs, and carried our sorrows;" which has been usually applied to the sufferings which Christ endured for our sins; but we see that Matthew, who no doubt understood the original better than any person at the present day, applies this passage to the case of Christ's removing, by his miraculous power, the infirmities and sicknesses of mankind.'

As a specimen of the Reflections, we copy those which were excited by Matthew x. 28—42, in which our Lord informs his disciples that "*he comes not to send peace; but a sword.*"

'Let us remember that the evils produced by preaching the gospel of Christ in the world, are very inconsiderable when compared with the good which it has done. When we reflect upon the private dissensions and animosities, upon the public wars and dreadful incidents, to which religious differences and religious disputes have given occasion, some of us may be tempted to think that the Christian re-

ligion itself has been a calamity to the world; that we ought ourselves to avoid all discussion of those religious topics about which men entertain opposite opinions; and that we ought, as far as possible, to prevent others from engaging in them: but this would be a hasty and rash conclusion: the evils occasioned to society and individuals by erroneous systems of faith, are infinitely greater than the temporary mischief arising from attempts to remove them; and Providence has left us no other way of spreading just sentiments of religion in the world, than by discussion; which may inflame some minds to anger and violence; but if the truth is to be abandoned in order to avoid these evils, we ought, upon the same principle, to quarrel with all the comforts of life, which all produce a greater or less degree of mischief. How many evils arise from the grand instrument of domestic convenience, fire: yet, shall we use no fire, because it may sometimes burn our houses or our persons? How many evils have been brought upon the world by contests for national liberty and independance: but are these blessings to be resigned, because much blood must be shed to obtain or preserve them?"

We do not approve the substitution of "*something greater* than the temple," for "*one greater* than the temple," in Matthew xii. 6. but we prefer the term *weeds* to that of *tares* in Matthew xiii. 25, though it would be better if the particular weed could be specified. The *Zizania* of Linné is a species of grass, and we have in this country a sort of black bent which is very hurtful to wheat-crops.

The reader will smile at finding (Matthew xviii. 6) that the object to be plunged in the sea '*means the millstone.*'

Matthew xxii. 12., relative to the *Wedding-garment*, is satisfactorily explained in the note subjoined:

'As the persons assembled on this occasion were collected together from the high-ways, and must, therefore, consist of poor as well as rich, it may appear extraordinary that the King should ask one of the guests, with surprise and displeasure, how he came there without a wedding garment, and punish him with so much severity for not having one, when his poverty might so reasonably have been admitted as an excuse for his dress. But this difficulty is removed, when we know the custom of the eastern nations, whose wealth consisted very much in possessing large collections of dresses: hence it is that when our Lord speaks of laying up treasures on earth, he says, "that the moth may corrupt;" plainly alluding to clothes. From these dresses, or from others collected on the occasion, it was usual to furnish the guests at marriage feasts; and as one was offered to every individual, this man was highly blameable for appearing in common clothes. He hereby offered an affront to the master of the feast, and to the other guests; nor had he any excuse to make for himself; he might have been dressed in a wedding garment, if he had chosen to accept of it.

'This wedding garment was intended to represent to us the virtues of the Christian life, which we are all furnished with the means

means of attaining by the gospel of Christ, and which, if we do not possess, it is our own fault.'

Not less judicious is the remark on v. 14. 'All who are called are not approved of. The proportion between those called and those rejected does not seem to be here referred to: for according to the literal interpretation of the parable, there was but one rejected out of a large number.'

From the first volume we shall make one more extract, because it contains the justification of a gloss which, though found in old commentators, has been circulated by some persons as a new and most ingenious discovery:

'Matthew xxvi. 74. And immediately the cock crew, *i. e. the trumpet employed to announce the hour of the night sounded.*

'This is generally supposed to refer to the crowing of an animal: but there is an objection to that supposition, of considerable weight, which it is not easy to remove: for when Jesus said to Peter, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice, or, as the evangelist Mark has given us the account, before the cock crow twice thou shalt deny me thrice, he intended to deliver a prophecy, the fulfilment of which it would be possible to ascertain, and which, when fulfilled, would tend, together with other miracles, to convince this apostle, and other persons, of his divine mission. But although it might be true of a particular fowl, that he did not crow that morning until Peter had denied his master three times, yet it could not be known that no other animal in Jerusalem of this species had not crowed before, that morning; and therefore it would be impossible for Peter to determine whether his master's prophecy, respecting himself, had been accomplished or not. Some, indeed, have attempted to remove this difficulty, by saying, that our Lord did not mean to speak of the actual crowing of any cock, when he delivered this prophecy, but that only before such a time in the morning, which was called cock-crowing, Peter should deny him so many times. It is evident, however, that all the evangelists who have recorded this story, understood Jesus to speak of some sound called the crowing of a cock, which was to be heard after Peter's third denial of him.

'But every difficulty in respect to this subject will be removed, by considering how the Romans, who were at this time masters of Judæa, divided the night, and the methods they took to announce the different periods: for it appears, from Latin authors, that the night was divided by them into four periods, which, they called watches, each consisting of three hours: the first began at six in the evening; the second, at nine; the third, at midnight; and the fourth, at three in the morning.—These are called watches, because wherever Roman soldiers were stationed, a guard of them was appointed to watch for so many hours in the night, and afterwards was relieved by another body of men. We have traces of this division of the night in the New Testament. Whenever the Roman guard was relieved, it was announced by the blowing of a trumpet; and as the

third trumpet was sounded at three o'clock in the morning, the time about which the cock usually begins to crow in the morning, that sound of the trumpet was called the crowing of the cock Now as Jerusalem was a Roman station, where a body of soldiers was always placed, the same practice of relieving the guard and sounding the trumpet would be observed there as in other places, and Peter, being now at the house of Caiaphas, the high priest, which was probably near the castle or fortress, might easily hear the sound of this trumpet: when Jesus, therefore, said to Peter, Verily I say unto thee this night, before the cock crow, thou shalt deny me thrice, he meant to foretel that he should be guilty of the crime of denying him three times, before the third trumpet sounded which was called the cock crowing; and when the evangelist Matthew observes, after Peter's third denial, that immediately the cock crew, he meant to say that the third trumpet, called by that name, immediately sounded. The evangelist Mark, who was the companion of the apostle Peter, and whose account, therefore, is supposed to be the most accurate, relates this matter rather differently from the rest: for, according to him, Christ's prophecy was, Before the cock crow twice, thou shalt deny me thrice; and he afterwards tells us, that the cock crowed twice before Christ had been three times denied. But his account is by no means inconsistent with what has now been said, respecting the crowing of the cock being the sound of a trumpet: for the trumpet, or horn, which was sounded at the close of the night, when the guard was removed, was called the second cock*.'

Wolfius (*Curæ Philolog. in loc.*) has noticed this interpretation at length, and has given the arguments for and against its adoption. The fact necessary to be established, before this comment can be admitted, is that antient writers, in designating the particular times of the night, employ ἀλέκτωρ as synonimous with σάλπιγξ, *classicum*, or the Roman trumpet. Fowls were certainly kept at Jerusalem by the Jews at the time of the Passover, as is evident from the quotations made by Lightfoot in *Hor. Heb. in loc.* though they were not suffered to run at large; and they were certainly kept there by the Romans for augery and other purposes. As well might we suppose Horace's *sub galli cantum* (Sat. I. 10.) to mean the morning trumpet, as the Evangelist's *crowing of the cock* to mean the midnight trumpet: but the circumstance, which seems to throw a doubt on the interpretation before us, is that in Mark xiii. 35. the middle watch μεσονύκτιον, and the morning, are distinguished from the ἀλεκτοροφωνίας or cock-crowing. By these strictures, however, we mean not positively to resist the comment here advanced, but to call for farther evidence on the subject.

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* Theol. Rep. Vol. vi. p. 105. Anglæ Scotus. i. e. the late Rev. Thomas Fyshe Palmer.'

Vol. II., containing those parts of Luke which are not found in the other Evangelists, with the entire gospel according to John, and occupying 630 pages, commences with Luke iii. 1.: but from the exposition of Luke's gospel we shall make only one extract, viz. the gloss and comment on chapter xvi. 9; a passage which embarrasses many divines, and is here neatly illustrated:

'And I say unto you, Make to yourselves friends of the mammon of unrighteousness, *or*, "*of these uncertain riches*," that when ye fail,' "*when ye die*," they may receive you, *or*, "*you may be received*," into everlasting habitations.

'The meaning of this verse is considerably obscured by the manner in which it has been translated. The word mammon is taken from the Syriac language, in which Jesus spake, and signifies riches, or, which is the same thing, the God of riches. These riches may with propriety, and agreeably to the language of Scripture, be called false, deceitful, uncertain, but cannot be denominated unrighteous, in the common sense of that word, which is only applicable to moral character. Jesus exhorts his disciples to make such a use of things which were of such an uncertain nature, as to derive from them substantial and everlasting benefits; and his words may be thus paraphrased: As this steward secured to himself friends and a home, by the use which he made of what belonged to his master, so I exhort you to make such a prudent use of the possessions of this world, that they may prove real friends to you, at a time when you stand most in need of their aid, and procure for you not such a temporary dwelling-place as this steward obtained, but an everlasting residence in the world to come.

'As some persons might not be able to comprehend what connection there could be between the right use of wealth in this world and the possession of heaven hereafter, he proceeds to explain this connection in the next verses.'

The proem of John's gospel is retained, and two explanations of it are given, in accordance with the Unitarian hypothesis. As, however, not only the language of this introduction, but the whole tenor of this gospel, is so different from the other three, it opposes to the interpreters of the new church a considerable difficulty. Not merely is the style of the writer dissimilar from that of the other Evangelists, but so is the character of our Lord's discourses as exhibited by him. Christ speaks of himself in a more sublime and mysterious manner, than in any of the accounts of himself which are given by Matthew, Mark, and Luke; and his words seem to imply at least his pre-existence, if not his divinity. Allowances must be made, it will be said, for the vividness of oriental metaphors: but if these must be lowered down to signify no more than they are here supposed to mean, plainness is not a feature of this gospel, and it requires a comment more than any of the others.

We

We mean not to enter into the controversy: but we deem it proper to observe that the Unitarian has a harder task to perform in reconciling this gospel to his creed, than he finds with all the rest. However, Mr. K. proceeds as if he were satisfied with the ground which he occupies, and explains John vi. 62. after the following manner, which we exhibit for the consideration of the theological reader:

"What and if ye shall see the son of man ascend up where he was before?"

'It has been supposed by many that Christ here refers to his ascension into heaven, after his resurrection from the dead, and to his having been already in heaven, before he was born into the world; but it is not conceivable how being witnesses of this ascension should offend his disciples, much less offend them more grievously than the language he had just been using as the words imply. Besides, if the real ascension of Christ was referred to, as that was the ascension of the whole person, of the body and of the mind, the being in heaven must also include as much, that is, the existence of the body there as well as of the mind: but this is contrary to the faith of those who have recourse to this interpretation: for they suppose that it was only the pre-existent spirit of Christ which was in heaven before he appeared in our world.

'I do not see, therefore, how any consistent meaning can be given to these words, but by supposing that the language is metaphorical, like the rest of Christ's discourse with these Jews; and that he only meant to intimate that he could say things more offensive and perplexing than any which he had yet delivered. He had been telling these sensual and ignorant Jews, who followed him for the sake of the loaves and fishes, that he was the true bread from heaven, and that if they expected to live, they must even eat of his flesh and drink of his blood. This was strong metaphorical language, certainly, and the last part of it seems to approach to harshness: for although it was sufficiently common for the Jewish teachers to speak of wisdom and instruction under the image of bread and wine, and although Christ himself says that he is a *vine*, a *door*, and a *way*, without much danger of becoming unintelligible, or of being misunderstood, because the literal sense was evidently absurd, and therefore the transition to the metaphorical easy, yet, since to eat the flesh and drink the blood of a living man is not in its own nature impossible, the literal meaning is here not excluded, and his hearers might easily be led to suppose that his words were to be so understood, and therefore be offended with them. Christ, observing this offence taken by his followers, in consequence of their understanding literally what he had spoken metaphorically, naturally used such language as this; "Does this offend you? this slight difficulty? What if I should tell you, as I easily could, something that should appear more extraordinary and perplexing? What if I should rise in my discourse into the divine counsels, as I have done already on former occasions, and before other hearers, and display to you some of the mysteries of the kingdom of heaven?" This is all I understand

stand by the words "ascending up where he had been before, or already;" and I think that they bear a near resemblance to his language on another occasion, and may be illustrated by it: thus, when Nicodemus, a ruler of the Jews, was offended because Christ told him that a man must be born again before he could enter into the kingdom of heaven, Jesus replies, John iii. 12, 13, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven." In respect to these last words, I have already shown you that being in heaven is only a figurative expression for being acquainted with the divine counsels. Ascending up to heaven, therefore, according to this interpretation, can mean no more than making use of the knowledge thence received; and ascending up, in the passage now under consideration, is only the same expression a little shortened. It signifies the same thing as teaching men heavenly things. It is hardly necessary to add that *seeing*, for *observation with the mind*, is a common figure of speech in all languages.'

Though Mr. Kenrick represents our Saviour as cautiously concealing from the Jews the fact of his being the Messiah, he does not attempt to explain why Christ should expressly reveal himself to the Samaritans. He inclines to believe that the most striking of all our Lord's miracles, the resurrection of Lazarus, was not recorded in Matthew, Mark, and Luke, because, when these gospels were written, Lazarus was alive, and a circumstantial relation of the particulars would have exposed him to danger from the unbelieving Jews: but these arguments do not apply to their omission of the first of Christ's miracles, viz. that at Cana in Gallilee.—In the narrative of the raising of Lazarus, Mr. K. has retained, in chapter xi. 44. the common rendering "grave-clothes," though the Greek word more properly signifies *supulchral bandages*.

In the course of our perusal of the exposition of this gospel, we had noted a variety of other passages for selection: but we must pass them over.—To the exposition in Vol. III. (containing 511 pages) of the Acts of the Apostles, as that book is generally though incorrectly called, is prefixed a sensible introduction, from which we should extract some remarks if a want of room did not prevent us. The same reason must restrain us from selections out of this remaining part of the work: but the note on the Ascension, recorded in Acts i. 9., is too curious to be omitted:

'All we learn from this passage is, that Jesus, after ascending into the air, disappeared from the view of his disciples. On this occasion it is natural to inquire whither he went, and what he is now doing. But on these subjects the history is silent. The common opinion, indeed, is that he ascended to some place above the clouds, where

where God has his peculiar residence, where he holds his court, sits upon a throne, and is surrounded by angels and other beings. But of the existence of such a place, as a separate portion of the universe, we may reasonably doubt. Modern discoveries in philosophy have shewn us nothing in the space with which we are surrounded but planets, like the earth on which we live, moons, comets, and stars. The sacred writers do indeed seem to suppose the existence of such a place as that which has been just described; but it is rather done to help our conceptions than to represent what is strictly true, and ought no more to be understood literally than when they speak of the Deity as having hands and eyes and other organs of a man, or as moving from place to place. In regard to the place which is designed to be the residence of good men after the resurrection, it is probably this earth, after it has undergone certain important revolutions which may be necessary to prepare it for this purpose.

'If then there be no local heaven above the clouds, Christ, in ascending, could only go into the air, and never proceed beyond the limits of this planet. Accordingly, some have supposed that he is still on or near the earth, although invisible to us, and that he is employed, together with Enoch and Elijah, in a way which we cannot comprehend, in promoting the designs of Providence respecting the Christian church. In confirmation of this opinion, they have observed that he appeared several times in person to the apostle Paul. But it must be remembered that on this subject, the present residence of Christ, we have nothing but conjecture to guide us; the scripture having been silent, or, at most, having only furnished obscure hints.'

The text Acts xx. 28. is thus rendered, and the following comment subjoined:

"Take heed, therefore, unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers, *or*, "*bishops*," *for so the word is in the original*, to feed, *or*, "*tend*," the church of the Lord, which he hath purchased with his own blood"

'The best manuscripts and versions read in this verse, the church of the Lord, i. e. of Christ, and not the church of God, the reading which our version has followed. The former, therefore, is probably the true reading and the latter a corruption. To such wretched expedients have men had recourse, in order to support a weak cause. Common sense, indeed, seems to require this construction of the apostle's language, whatever his words might be supposed to be; for to talk of the blood of God, as if the spiritual and omnipresent Deity could bleed and die, is such horrid impiety as could never for a moment be supposed to enter the thoughts of this illustrious preacher of the gospel.'

Sufficient extracts have been made in this article, to enable our readers to judge of the nature and merit of the present Exposition: but, that the author's object may be fully appreciated, we shall transcribe his own reflections on taking a general view of his labours:

'1st, From

'1st, From this exposition it appears, in the first place, that the New Testament does not contain certain doctrines which many persons suppose to be important, if not essential, parts of the Christian system. I have already had occasion to observe that the four evangelists are wholly silent on the subject of such doctrines;—that, far from countenancing them, they, on the contrary, uniformly represent Jesus Christ as one of the human race, only distinguished from the rest by prophetic gifts and miraculous powers;—that where they have been supposed to hold a different language, it has arisen from taking literally what ought to be understood metaphorically, or from judging by the mere sound of words, without regard to sense or connection. The same observation is suggested by the history which is just closed, where the apostles and first preachers speak of their master as of a man "proved to be from God by signs and wonders which God wrought by him," and mention no other terms of acceptance with God than those of fearing him and working righteousness. The obvious conclusion hence is that these doctrines form no part of the Christian system; since it is impossible to suppose that writers, whose professed object is to give an account of the principles as well as the actions of Christ and his apostles, should omit to mention what is deemed so important a part of their commission. That the essential doctrines of Christianity should be found only in the epistles, is in the highest degree improbable, and, if true, would be no small reflection upon the characters of the evangelists.

'2dly, I observe that Christianity loses nothing of its practical efficacy or value by the absence of these doctrines. The great principles of piety and morality remain unimpaired: it still enjoins, with irresistible authority, industry, temperance, and chastity, with respect to ourselves; justice, truth, and benevolence, in regard to others; humble reverence and cheerful submission, in regard to God. It raises man to the most exalted virtue, and supplies him with the purest enjoyment. This I have endeavoured to shew by the reflections which have been suggested throughout the course of the employment in which I have been engaged. But the tendency of pure Christianity to produce these effects is much more happily illustrated by the lives and characters of the first disciples, than by any thing which can be said upon this subject. Here we see the conclusions of reason verified by experience. In the book of Acts, in particular, we behold the noblest acts of fortitude and benevolence performed by those who had nothing to support or animate them, but the belief of a doctrine which represented Christ in no higher view than one of the human race. If the same faith produces not the same effects at the present day, the cause is to be sought for in men, and not in their principles.

'3dly, This exposition is sufficient to shew, I apprehend, the propriety of a new translation of the New Testament. To the general fidelity of the present version I have more than once borne my testimony. But it is easy to shew that it has many inaccuracies and errors, which render it but an imperfect transcript of the original. It is highly desirable that a more complete version should be made from the Greek language, after the original itself has been corrected by the assistance of various

various manuscripts and versions; for there is no reason why we should be satisfied with secondary excellence, when we are capable of attaining the first. This opinion is entertained by persons of the highest eminence for judgment and learning, both in the established church and among protestant dissenters, who have expressed a wish that a new version should be made by the joint labours of several learned men. I hope that the time is not far distant, when these wishes will be accomplished.'

A new version of the scriptures, undertaken on the plan of that which was executed in the reign of James I. and published by authority, is certainly much wanted.

The Editor has subjoined a chronological table of the histories of the Evangelists, according to Dr. Priestley; a chronology of the Acts of the Apostles, according to Dr. Lardner; an index of the principal subjects treated in the Exposition; an index of the principal subjects of the Reflections; and an index of texts of scripture, as well as of authors, quoted in the course of the work.

Such an undertaking as that of Mr. K., which offers a commentary of the Gospels and Acts, accommodated to a particular hypothesis, cannot be expected to please all Christians: but, where controverted doctrines are not concerned, the ability of the expositor will be generally acknowleged; and the excellence of the practical reflections must be allowed, as tending to enforce the practical parts of our religion.

Mo-y.

ART. VI. *Partenopex de Blois,* a Romance, in Four Cantos. Freely translated from the French of M. Le Grand; with Notes. By William Stewart Rose. 4to. pp. 224. 2l. 2s. Boards. Longman and Co.

THE "Arabian Nights' Entertainments," the "Tales of the Genii," and the fairy compilations of Mother Goose and Mother Bunch, constituted the delight of that period of our lives which elapsed between the ages of six and twelve. To the former of these works, as supplying an entertaining and authentic record of oriental manners, we have since recurred, if not with equal pleasure, certainly with some degree of profit; because the information which it contains is useful, and may be made subservient to better purposes than the amusement of an idle hour.

Not so the labours of our modern revivers of old Romances. The age of infancy seems fast returning on our literature; and assiduous indeed are the authors who strive to gratify the taste of this second childhood.—We grieve most sincerely to enumerate among them some writers of real genius;

genius; who, passing by the models of Dryden, of Pope, and even of our more antient worthies, ransack the European and Asiatic Continents for the barbarous nonsense of the Minstrels, Trouveurs, and other vagabonds of the 12th, 13th, and two succeeding centuries; and who disgust us, in the days of George the Third, with a mixture of the language of Chaucer and of the older phraseology of Spenser, largely infused into the speech of our own times, in order to convey these crude inventions of foreign countries in the middle ages to a modern English reader.—It appears to us that this is as wise and manly a proceeding, and as great a proof of good taste, as if a Roman poet in the days of Statius, Martial, and Juvenal, had passed by the purer models of the Augustan age, had ascended *above* the imitation of Virgil and of Horace, and, courting an inglorious facility of composition, had mingled much of the rude style of Ennius and Lucilius with the more correct language of his own period.

Never were these observations more strongly required than by the work before us. Nothing but transcendent genius can reconcile us to the meanness and puerility of subject, and to the gross licence of composition, which are so offensive in our retailers of Romance. When that compensation is wanting, criticism, in the common discharge of its duty, must wield the scythe of reform, and level with the ground the straggling wilderness of weeds, as feeble as they are luxuriant, which has been fostered by that host of Parnassian gardeners, among whom we must place, in a very high situation, Mr. William Stewart Rose. Without quoting his own prolix notes, in which he talks with all the gravity of the oldest man respecting stories which are calculated solely for the diversion of the youngest child, we may observe that the tale of Partenopex is not a twice-told tale, but a tale which has been told twice two hundred times of different heroes of Romance. Mr. Rose himself counts up we know not how many silly *fabliaux* on the same subject, with the names of which we will not debase our pages. This would indeed be "hunting a school-boy to his common-places;" as Johnson said on a much less proper occasion. Mr. R. however, points out some fanciful, or at best trivial, distinctions between this and similar stories. We will briefly relate it to our readers; make some extracts from the poem to justify our condemnation, and, if we can, to mitigate that condemnation by a just degree of praise; and refer to what is useful in the notes.

In the story of Cupid and Psyche in Apuleius, Mr. Rose has well observed, we trace a close connection with this tale of Partenopex, and with the other fables which he mentions.

Mr.

Mr. R. goes farther; and, even outstepping Bryant in the search for sacred meanings in heathen allegories, he supposes that the temptation of man, his transgression, fall, repentance, death, and subsequent reception into the favour of the Godhead, are contained in the fable of Apuleius,—'all indeed somewhat discoloured by poetic fiction:'—somewhat so discoloured, we must confess; and rather more so, as our readers shall now judge, in the story of Partenopex.

This gentle youth (with the Spanish or French origin of whose important adventures we shall not interfere;—allowing, for the sake of repose, that M. Le Grand has, as Mr. Rose expresses himself with ludicrous solemnity, '*vindicated the title of his country,*') is thus introduced, on a fair sheet of wire-wove hot-pressed vellum paper, beautifully scored with Ballantyne's best types, to the acquaintance of His Majesty's liege subjects in the opening of the nineteenth century. The month of May having been described as the season of the year, the bard determines to sing;—

'While all nature wakes to spritely mirth,
A story will I tell of mickle worth.
List, damsels bright in bower! list Lordings gay!
For pleasant is my tale, and wonderous sweet my lay.'

Of this assertion we beg leave to entertain some doubt:—but to continue:

'In olden time, derived of Trojan strain,
Cleoner o'er the realm of France did reign.
Rich in a son, and nephew passing fair,
The count of Blois' and Anger's hopeful heir,
Scarce fifteen winters old; this gentle child
PARTENOPEX, so runs the tale, was styled.
Nor famed alone for comeliness and grace,
But for a soul assorted with his face'

The King goes out to hunt in the forest of Ardennes, and Partenopex, having killed one boar, loses himself in pursuit of another. Tired with his vain endeavours to retrace his path and to return to his friends, he sinks to sleep under an oak, arises in the morning, and passes the next day in the same unavailing search for an outlet to the wood. At evening, he hears the sound of the sea; and, going to the beach, he perceives (of course) a bark, ready to convey him where he pleased:

'Gay was the hull, and seemly to behold,
The flag was sendal, purfled o'er with gold.'

The boy climbs the deck, but sees no body. A gale then rises, and drives him from the shore. Next day at noon, (after a sweet

sweet slumber, 'the work of spell,') he arrives in a large harbour, with a beautiful country behind it, and a castle on its side. This habitation is described like all other fairy castles, and we soon grow tired of it. Some of the verses run smoothly: but in the midst of them, while we are enjoying a pretty account of the Mosaic work on the walls, representing holy and romantic stories, we are disgusted with such couplets as the following;

'Stript of her robes, and to the stake ypight,
Here stood fair Guenever, in piteous plight;

and others of equal demerit, or rather meanness.

Partenopex now enters a hall in which a fine dinner is prepared for him, an unseen hand touches a harp, and a song is sung;

'Claret and pigment crown the rich repast.'

Quaint elves undress the wondering youth, and put him to bed,

'With milk-white furs of Alexandria spread.'

Melior, the sovereign fay, is then introduced, and, though pretending to be shocked, lies down by the side of Partenopex:—but, as Smollett says, at the conclusion of Roderick Random, "let us draw a veil over the chaste mysteries of Hymen;"—or, as Mr. Rose exclaims with equal delicacy,

'Lordings, the rest is better guest than told.'

To dismiss this part of the subject *in toto*, we may observe that the hopes of Covent-Garden, the promising young architect Mr. Smirke, Junior, has indulged the sister art of painting in a licentious representation of Melior and Partenopex: though the indecency is frigid enough in point of execution, the design was warm indeed; and we consider this picture altogether to be the worst in the book. The others very faithfully represent the dress of the twelfth century; and we willingly allow Mr. Rose much praise for his patient research in these matters.

Partenopex passes his time pleasantly at Gingerbread Hall, or Fairy Castle:—but he sighs for home. Ulysses began this practice at the Grotto of Calypso, and it is wonderful how it has since been followed. As Thomson sings,

"E'en mid the *Roses* fierce repentance rears
Her snaky crest, and poisons all our joy."

At last he goes home; and his mother (herself something of a witch) strives to detach him from Melior. Partenopex, frail as his betters, says, or seems to say—

——"*Video* Meliora, *proboque*,
Deteriora sequor:"——

consequently he accepts a philtre from the fair hand of the niece of King Cleoner: but, when this maiden rival of Melior pronounces in hatred the name of the injured fairy, the charm is dissolved, and the youth returns to his first love. Mr. Rose dwells with much delight on the beauty of this incident. It certainly is sufficiently natural; and we did not want a quotation, long and uninteresting, from Tressan's *Corps d'Extraits*, from Sir Tristrem, and other rude antiquities—

> " Ode, and Elegy, and Sonnet,
> " Drest in antique ruff and bonnet"—

to shew that other fables contained a similar stroke of nature.

The minstrel who sings the lay of Partenopex is himself in love, and this is one of the most pleasing traits in the poem. Not that the passages in which the supposed reciter alludes to himself have the charm of the similar effusions of Scott in the beautiful head and tail pieces of the *Lay of the Last Minstrel*; they are more like the unconnected letters to friends which occur between the cantos of Marmion: but still they are pretty. For instance:

> ' What minstrel harps to king or baron bold,
> Hath mantle for his meed, or marks of gold.
> I nathless, who to other boon aspire,
> And sing at damsel's bidding, for mine hire,
> Not one sweet smile can win, or kind regard:
> 'Tis well, forsooth, love is its own reward;
> Since I none other guerdon hope to gain,
> For all my waste of toil, and fruitless pain.
> Of other mold was made that gentle may,
> To whom the County pledged his ill-remember'd fay.'

However, ' the ill-remembered fay' forgives the County;—as she would, we conceive, the *posse comitatus*, on any similar occasion.

We would quote a tolerably good passage (page 73.) on the wish of knowing our future destiny, which is so common among mankind, were it not debased by such coarse stuff as ' Pardi!' and ' Troth!' and such barbarities as ' desert laire,' and ' cheerless horizon,' with the penultima short.

Partenopex now pays another visit to his mother; thus passing his life in an alternation of enjoyment and obedience. Mama gives him a magic lanthorn; and this he most indecorously uses in order to see Melior's face, a liberty which was not allowed to him by the amorous fay. Having seen it, (and never let our readers, or the readers of " the Critic," be

too

too sure that Whiskerandos is a beef-eater !) Melior is no more a fairy, but the daughter of the Emperor of Constantinople !

> " *Perturbabantur Constantinopolitani*
> *Innumeralibus solicitudinibus.*"

The officers of the imperial guard and household, with the ladies of Melior's bed-chamber, are all up in arms : particularly the latter, whose scrutiny, when we consider the custom (or rather *costume*) of sleeping in warm countries, is rather close ; and Mr. Rose does not fail to remind us of their marked and peculiar indelicacy. Surely nothing in *The Rovers* or *The Double Arrangement*, is more ludicrous than this denouement ! Does Mr. Rose intend a supplement to the burlesque labours of his senatorial and diplomatic friends, Mr. Canning and Mr. Frere ?

Away now goes Partenopex, *in his old clothes*, to the miraculous shallop, or hired cutter, for his voyage to France :

> ' Upon the poop the County took his stand.'

The minstrel seems fully to feel his distress, and we conclude that this sympathy rather impedes his utterance :

> ' I not misrate the measure of his woes,
> Who from his love a cheerless outcast goes ;
> Yet him kind nature's varied sweets *some deal*,
> From that his soul consuming care may steal.'

This is *a great deal* the worst passage that we have lately read, even in a modern poem.

Canto III. details the sorrows, travels, &c. of a Knight, the advice of his Squire, and other incidental circumstances relating to Partenopex. He meets, very *à propos*, with Uraqua, Melior's sister, a person of the name of Salence, (' Salence that fief was hight,' in Mr. Rose's words,) and Parseis ; who, playing the nurse, falleth in love with her patient, as doth also the gentle Uraqua. Yet the latter,

> ' Too gentle, though perchance to passion prone,
> To wreck another's bliss to work her own,'

goes back to Melior, and tells her that Partenopex is very ill ; nay she aggravates his illness : — but the fairy (we beg her pardon—no longer a fay—the daughter of the Emperor of Constantinople — the prototype of Tilburina, daughter of the Governor of Tilbury Fort,) can tell lies as well as her sister ; and she pretends coldness and indifference. Uraqua, determ ned not to be outdone in this match of dissimulation and fa sehood, swears that Partenopex is *mad ;* and Melior is then mad *in right earnest.*

Partenopex soon hears tidings of his love. A page arrives, and informs him

> 'How Melior's barons cast their liege to wed,
> And sought a partner worthy of her bed!'

A tournament is proposed, and the victorious knight is of course to "win and wear the lady."

Partenopex, furnished with money, arms, &c. sets out for the scene of action; and, excelling a grisly Saracen, and a marauding gentleman of the name of Gaudwin, in feats of dexterity and courage, he is rewarded with the fair hand of his mistress. The hymeneals, having been described before, are not repeated; and thus ends the story of Partenopex: a conclusion at which the reader arrives with heartfelt exultation, and fully answers Mr. Rose's question, when his hero has *got rid of the Boar*,

> "Who but Partenopex exults?"

We shall now make a few extracts from the text, as favourable as we can select, and refer to some passages in the notes which are of less trifling import than the generality of this heap of heavy antiquity. If among the latter we cannot reckon Mr. Rose's ample citations of stories similar to that of Partenopex, still less are we disposed to admire his silence on the superior merits of Mr. Sotheby, when he mentions Oberon, Charlemagne, and Sir Huon. Nor can we say that we were much edified by the History of Magic, and its distinctions of *Naturalis* and *Artificiosa*, *Alba* and *Nigra*, &c. &c. — Some readers, however, may be satisfied with such lenten fare, and to them we can recommend Mr. Rose's lucubrations. He has certainly taken pains with his exercise, as his school-master would have told him some years ago:—but we confess that in our opinion,

> "*Turpe est difficiles habere nugas,*
> *Et stultus labor est ineptiarum.*"

The account of the mode of levying forces in the middle ages, throughout Europe, (for the practice, though varying in detail, was founded on the same principles, as Mr. Rose justly remarks, in almost every state,) is well drawn up from Ducange and other authorities; and it atones for the allusions to the belief in Incubusses and Succubas, &c. &c. which overload rather than interlard the volume. We find also other and shorter illustrations of manners and customs in the singular frame of society existing at this dark and tumultuous period, which are indicative of a degree of good sense and ingenuity that deserve better employment than searching for pearls

pearls in the dunghill of Romance, and, as perhaps Mr. Rose will be ready to exclaim, "casting them before swine."

Our extracts we shall chuse from parts of the poem in which the author had an opportunity of displaying his animation, or tenderness; a quality, indeed, in which he confesses himself deficient. For example; after the tournament is over, in Canto the 4th, Melior's choice of Partenopex is thus described:

'All wishes centre in Blois' youthful lord;
All, shouting, to his arms the prize accord;
Yet Melior for a while her head down hung,—
She, in good sooth, might fear to trust her tongue.
Then, as slow-yielding to her people's choice,
As she but echoed back the public voice,
(Such pretty shifts may well beseem the sex,)
Half sunk and half pronounced 'Partenopex.'
No more she could; loud shouts the name repeat,
And the next moment saw him at her feet.
Then vanish'd cold reserve and maiden pride;
Wrapt in themselves, lost to the world beside,
They cheek to cheek fast laid, and lip to lip,
Stood close impaled in each other's clip;
And, for words lack'd to speak their perfect bliss,
That want they well supplied with many a thrilling kiss.'

This passage is nearly free from the mean admixture of antient phrases; and, with the exception of the line,

'Stood close impaled in each other's clip,'

it is expressed for the most part easily and naturally. The description also of the throng of people riding out to the lists is spirited;—always excepting the unnecessary introduction of antique phraseology. Some words are appropriate to romance, but these are only such as have no modern synonyms:—then, and then only, should they be used, when we have no corresponding term of later date in the language. We would not diminish the effect nor abridge the stores of poetry, but we would limit them both to legitimate expression. Mr. Rose, to parody *Horace*,

——per enerves avias vetusta
Verba devolvit, numerisque fertur
Lege solutis.

"The sun had clombe the sky, and drunk the dew,
When merrily to field the bugles blew;
And trooping fast from camp or castle round,
(So swarm the mustering gnats with drowsy sound,)
Rode paladins and dukes of princely mein,
And kings whose tissued housings fired the green;
With bucklers wrought about with bone of Ind,
And banderols that rattled in the wind.'

We cannot allow more than another quotation, which we shall take from Canto the third, since we regard it as one of the liveliest and best finished pictures in the volume. It describes the goodly company at Chedore, (Melior's residence, and the scene of the tournament,) collected for the day of festivity;

> ' It was the second noon, and, far before,
> Rose to their view the ramparts of Chedore.
> And now so nigh they came, that they might see
> The walls and windows throng'd with bravery.
> The sea was on the castle's further side,
> And loud upon the shingle lash'd the tide;
> There gilded shallops rode, with silken sail,
> With mariners, with shout of ' how and hail!'
> Upon the spacious field, without the gates,
> Camp'd feudatory lords and great estates.
> Here lusty gallants prick'd across the plain;
> There bawling gamesters threw the merry main;
> Here their quaint art the shifting jugglers ply,
> And there in frolic strife the jesters vie.
> Still from the crowd a busy hum upwent,
> Loud laughter, and the sound of merriment;
> Shrill minstrels pipe, and barded coursers neigh,
> Drums thunder, trumpets flourish, ban-dogs bay.'

The subjoined ballad of the *Red-King* is scarcely better than the boyish stories on the same subject which we have read in the " Tales of Terror," and other ephemeral productions. As a neighbour, we suppose, to the scene of his tale, Mr. Rose ought to have decorated the new forest with nobler ornaments of poetry. His descriptions are *fac similes*, in all but spirit, of the hand-writing of Walter Scott, Esq. and yet, inferior as they are to their original, they are the best parts of the ballad;—so good a thing is it to have such a model as Glenfinlas:

> " The moon, half-hid, in silvery flakes
> Afar her dubious radiance shed;
> Quivering on Katrine's distant lakes,
> And resting on Benledis' head." *Glenfinlas.*

> ' Save when the rustling birches play'd
> In shifting hues of light and shade,
> By some chance Zephyr swept;
> Whiles riding over Lady-Cross,
> On waste and woodland, moor and moss,
> The silvery moonshine slept.' *The Red-King.*

How the moon could sleep while it was riding, (unless, indeed, it were a waggoner,) in the language of decent scepticism,

may be doubted.—We have a vile instance of the overweening fondness for old expressions in the following lines:—speaking of yeomen bold who blew their horns very well, Mr. Rose exclaims,

> 'All *blasts of Venery* they knew
> For field or forest.'

Mr. R. pleads his succession in office to Sir Walter Tyrrel, for informing us what are the duties of the King's Bow-Bearer in the New Forest; such as being of "good behaviour towards His Majesty's wild beasts," &c. &c: but he needed not to have urged this plea, since the account is in itself curious; as are almost the whole of the notes to the Red-King. We have heard and seen it maintained that Mr. Rose fails in his attempt to prove the truth of the early history of the New Forest, a history of which Voltaire and some inferior writers have expressed doubts:—but we think that the present author is successful in his argument; and at all events the information which he affords on the subject is a proof of his industry and diligence,—qualities not only indispensable in an examiner of old records and chronicles, but, if accompanied with sound judgment, sufficient to place him at the head of the Antiquarian Society. A poet is another Being—

"*Igneus est ollis vigor, et cœlestis origo*"—

neither of which can we in conscience allow to Mr. Rose.

In the subjoined glossary, the severest though most unintentional satire is passed on the poem. Are we to have five tolerably full quarto pages, at this æra of our literature, to explain the phraseology of a thin volume?—Nay, shall an author, not satisfied with rendering intelligible those words which he never ought to have used, define with a superfluous kindness that which needs no explanation? If we must read about Suzerains, Castellains, and Gonfainouns, it is well to be told that they mean feudal lords, lords of castles, and small flags worn at the end of lances: but need we be informed that to *bewray* among its other synonyms means to *discover*, that *liege* is a *soverign*, and *leman* a *mistress*; that *ensample* is *example*, and *craven* a *coward*; that *Fayery* is the art of *fairery*, as Mr. Rose or his printer calls it, and also *Fairy-Land*; that *bale* is *evil*, and *carl* a *churl*; that *eld* is *old age*, and that *albe* means *although?*

We cannot wish Mr. Rose to discontinue his antiquarian pursuits, if they be of the more useful kind, and if their result be conveyed to his readers in pure prose. Let him not, however, aspire to a character which must possess in a transcendent

degree the "*mens divinior*," and the "*os magna sonaturum*;" and then, with all our hearts,

"For *ekes* and *algates* let him only seek,
And live upon a *whilom* for a week."

J. Hodg. 1st Art.

ART. VII. *Organic Remains of a former World.* An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed Extraneous Fossils. By James Parkinson, Hoxton. Volume II. 4to. pp. 330; 20 Plates. 2l. 12s. 6d. Nornaville and Fell, &c. 1808

AN interval of four years, which has elapsed since the publication of the first part of this formidable and laborious undertaking*, appears to have supplied the indefatigable author with a rich store of materials for the continuance of his plan. In his preface, he is, perhaps, unnecessarily anxious to remove the impression that this second volume would complete his design. It relates, in fact, only to one of the lowest departments of the animal kingdom; and, if proportional degrees of industry and patient observation shall be directed to the higher branches of the subject, we can by no means wish to see the range of his investigations circumscribed.

This second volume includes the fossil zoophytes, and, so far as it goes, may be regarded as a very valuable register of facts and descriptions; the delineations of the several specimens being seldom interrupted by the discussion of general doctrines, or theoretical reasonings. In a very few instances, Mr. Parkinson still outsteps his lines of definition, but not without exciting our apprehension of his going beyond his *depth*. Thus, at page 77, he somewhat rashly hazards the following observations:

'Some of the extraordinary circumstances, which have arrested our attention, whilst examining into the nature of fossil corals, now demand a few general remarks. You cannot but have observed how completely I was foiled, in my attempt to preserve a parallel between the fossil corals which I have particularized, and the several corals which are particularized in the *Systema Naturæ* of Linnæus. Indeed, so little could this parallel be preserved, so little agreement could be traced between the recent and the fossil corals, that I find myself under the necessity of acknowledging that I am not certain of the existence of the recent analogue of any really mineralized coral.

'This dissimilarity between the creatures of this and the creatures of the former world, is a circumstance which appears to be so inexplicable,

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* See M. Rev. Vol. xlvii. N. S. p. 113.

that

that I can only admit it, without attempting to account for it. It however furnishes us, I think, with a strong argument against that theory, which supposes the changes which this planet has undergone are all attributable to the constant, regular, and gradual processes of nature, which have been acting from an indefinite period of time, aided by the occasional heavings of strata, effected by subterraneous heat. By this system, by the gradual interchange of situation between land and water, we might account for the mountains of fossil coral which are found at considerable distances from the sea, were it not that so little agreement is observable between the fossil and the recent coral. Had the coral of the mountain and the coral of the sea been constantly the same, it would, indeed, have furnished a powerful evidence of the gradual change of relative place in the strata, which were once covered by the ocean, but which are now thousands of feet above its surface: the gradual receding of the sea would have sufficed for the explanation.

'But how, according to this theory, shall we explain the disagreement between the coral of the mountain and the coral of the sea? I see no explanation which can be thus obtained: every thing being supposed to have proceeded in its regular course, the animals of the first creation must then have exactly resembled those of the present hour. Some vast change, of powerful and even universal influence, must be sought for, to explain this wonderful circumstance: and such, doubtless, can only be found in the destruction of a former world. Thus, indeed, we shall be enabled to account for the existence of various animals, in the mineral state, whose analogues are unknown; but it must be admitted, that even this circumstance is not sufficient to account for the existence of animals at the present period, of which no traces can be found in the ruins of that former world.'

Now, in this mode of argumentation, the premises are too narrow and illusory to form the groundwork of general deductions relative to the physical revolutions of the globe. If Mr. Parkinson, in the course of his researches, has not been enabled to identify, to his own satisfaction, a single fossil coral with its recent analogue, are we, thence, warranted to assume that no such identity can be realized? The fact could be established only by the most ample and unerring induction, and by an accurate examination of whole families of pelagian zoophytes, which probably lie beyond the reach of human observation. The orderly and entire manner in which we find many vegetable and animal remains, of a delicate texture, still preserved in a fossil state, might be urged against the hypothesis of any very violent catastrophe; and we are not compelled to infer from the *record*, that the animal races were changed, or that new species were created, in consequence of the deluge. This last difficulty has obviously pressed on the author's own reflections; and we were not

displeased to find that, in a subsequent passage, he expresses himself with more diffidence and reserve :

'Whilst treating,' says he, 'of the fossil corals, many were pointed out, whose recent analogues were positively not as yet known, and which were therefore conjectured to be the remains of certain species which might be now extinct. Any opinion of this kind with respect to these animals appears to be hardly admissible ; since from the innumerable recesses in which they lurk, and still more from the comparatively small degree of eagerness with which they have been sought, we are totally unable to form any conjecture, as to the number of those which may have hitherto entirely escaped observation. Analogy indeed may lead us to conclude, that by far the greater part of these fossil bodies are actually the remains of extinct species ; but where evidence of a stronger kind cannot be also obtained, the fact must be considered as undetermined.'

Even analogy, however, might be brought in aid of a contrary supposition ; for it cannot be denied that the configurations of many vegetable and animal relicts perfectly accord with those of their living prototypes. Mr. P. indeed, before he lays down his pen, contributes to invalidate his prior reasoning :

'No stronger proof needs be required of the sea having long covered this globe, than the various mineralized remains of zoophytes, which have been found in different parts of the world, imbedded at considerable depths and at very great elevations, in some of the loftiest lime-stone mountains. But it may be argued, that although the marine origin of these remains be admitted, and although they are found thus imbedded, still it is not yet proved that the sea has rested on the parts where these fossil remains have been found ; since they might have been brought there by floods from distant parts. But that these animals dwelt and perished on the identical spots, where they are now found, in a mineralized state, may be fairly, and I trust, unquestionably, inferred from the circumstances of the congregation of similar animals, and of their bearing but few marks of external violence ; since, had they been thus transported from distant regions, individuals of similar species would have been separated, and scarcely any individual, except of very strong fabric, would have been found, that had not suffered material injury.'

We admit the conclusiveness of this argument ; and Mr. Parkinson will probably not deny the inference that, when, in the course of many ages, the sea shall have deserted its present bed, analogous remnants may be revealed to the contemplation of remote and wondering posterity.

The author's acquaintance with the properties of chemical re-agents has enabled him to arrive at a very important and beautiful discovery, namely, that of the presence of animal matter in several of the fossil specimens which he subjected to experiment :

'A frag-

'A fragment of marble was exposed to the action of the muriatic acid, in a very diluted state. As the calcareous earth dissolved, and the carbonic acid gas escaped, I was much pleased to observe the membranaceous substance appear, depending from the marble, in light, flocculent, elastic membranes. Many of these, most unexpectedly, retained a very deep red colour, and appeared in a beautiful and distinct manner, although not absolutely retaining the form of the tubipore.

'Upon exposing the external parts of entrochi, &c. to the action of weak acids, I had repeatedly observed, that on handling them, they *yielded* a slippery *feel*; and was thence led to conjecture that, besides the investing matter so evidently observable about the inferior extremities of encrinites, a membranous covering might have been spread externally over the whole of the vertebral column, limbs, &c. of these animals.

'With the hope of obtaining some information on this subject, I therefore suspended an entrochus, consisting of two trochites similar to that which is depicted plate xiii. fig. 12, during twelve hours in vinegar. Upon examining this, it was found to be reduced to nearly half its size; the remaining fragment being perfectly smooth, and free from any adhering matter. Suspecting that the acid had acted with too much force, I suspended a similar entrochite, formed of two trochites, in two ounces of water, to which ten drops of muriatic acid had been added. On examining this, after twenty-four hours, I found several membraneous flocculæ adhering to its sides; and on attempting to remove it, for the sake of obtaining a closer inspection of it, the bottle, by accident, suffered a sudden jar, and immediately a fine transparent membrane separated from about three-fourths of the inferior surface of the trochite, and hung suspended from it in the fluid; bearing every mark of that surface, and most particularly of its crenated edge. Thus was afforded another instance of the curious fact, of the extrication of an animal membrane from a mass of stone, in which it had been imbedded, and with the particles of which it had been pervaded for several thousand years.'

In his review of fossil animal remains, Mr. Parkinson, with great propriety, adopts the Wallerian in preference to the Linnéan arrangement; commencing, in course, with the zoophytes, as most nearly allied to the vegetable structure, and as the most simply organized of animal productions. At the same time, he does not, like Wallerius, separate these bodies from the class of worms, but considers corals, in their fossil state, as forming different genera and species, in the order of *zoophytes*, and in the class of *vermes*.

We could have excused a more detailed exposition of the crude notions of some of the elder naturalists, with regard to the origin and history of coralline substances; and we could have welcomed a less precipitate analysis of the ingenious discoveries of Mr. Hatchett, relative to the constituent parts of

of coral, had not the author sometimes taken occasion to revert to them in the progress of the work.

The *Tubiporites*, with which Mr. P. commences his descriptive catalogue, consist of cylindrical and aggregated tubes, filled, in various degrees, with calcareous, argillaceous, or siliceous matter, sometimes transparent or crystallized, and sometimes opaque and amorphous. From his account of the *tubipora musica*, or organ-pipe coral, we are puzzled to know whether he believes that it exists in a fossil state, or not. In one paragraph, he says, 'the organ-pipe coral, so well known and so much admired by collectors, for its curious form and beautiful red colour, *is, I suspect, not known* in a mineralized state;' and in the next, he observes, 'I am led to suppose that the organ-pipe coral is *rarely* met with in a mineral state.' — A species very nearly approaching to it is found plentifully imbedded in a dark brown lime-stone, in Derbyshire and Wales. — In *T. Strues*, Lin. Mr. Parkinson recognizes a fossil from Westmoreland. A specimen from the neighbourhood of Mendip, in Somersetshire, is represented as composed of tubes connected by dichotomous ramifications, and in a high degree siliceous, though imbedded in pure lime-stone. — The *chain* species is composed of parallel tubes, formed in laminæ which anastomose by their winding folds.

'This curious zoophyte has been only found in a fossil state. The flattened oval tubes, of which it is composed, being placed perpendicularly in a waving line; finely grooved, thin, upright folds are formed by the sides of the tubes, whilst their upper, and oftentimes their lower, surfaces, present an appearance exceedingly resembling that of a small chain. Its appearance is frequently so beautiful as to resemble figures, formed by the tool of the most delicate workman, or by the needle of the embroiderer: and the folds, by frequently coming into contact with each other, make it appear, as if the chain was so connected as to form a net. This curious reticular form, as is observed by Bromell, does not yield a bad representation of a retiform plexus of lymphatic vessels.'

In his sixth letter, Mr. Parkinson enters on an illustration of the madrøporites; including under this genus all those corals, of which the cavities are divided by lamellæ disposed in a stellular form. This is obviously a very numerous family; and the minute and delicate structure of many of the species, especially in their fossil condition, renders their extrication extremely difficult. Some of the turbinated fossil varieties are finely exemplified in a lime-stone quarry, belonging to the Earl of Rosslyn, near Kirkaldy, in Fifeshire; though Mr. Parkinson writes Perthshire, probably from misinformation,

information. The porpital or shirt-button madreporite is also particularized.

'These corallites have received various names from the older oryctologists. When the turbinated madrepore was formed of conical or cylindrical pieces connected by seeming articulations, and possessing a stellated cavity at one of its terminations, it was named *hippurites corallinus*, *calix hyppuriticus*, and *corallia geniculata*. By Bromell, Langius, and others, all those of a more compressed form have been named *fungites*; and that, not merely from their resemblance to mushrooms, but from their having been actually supposed to be those vegetable substances, in a state of petrifaction. Dr. Plot, and others, have distinguished those which have possessed more of a cylindrical form, by the name of *columelli*; and Lhwydd has applied to them the name of *columnetæ*; both terms being diminutives of *columna*, and intended to mark their resemblance to a little pillar. From the similitude which they bear to horns, they have also been termed *ceratitæ recti et incurvati*. Dr. Woodward comprehends both the turbinated and the porpital madrepore under the term *mycetitæ coralloides*; distinguishing the former into *mycetitæ conoides, seu calyciformes*, and the latter into *mycetitæ discoides*.'

Several of the doubtful sorts are slightly noticed: but the *lithostrotion, sive basaltes minimus striatus, et stellatus*, of Lhwydd, and the *arachneolithus* of the German writers, form entertaining articles. The latter, which bore some resemblance to the body of a spider, was supposed to have been generated and voided by that insect, and to operate as a powerful charm in all hæmorrhages. The vulgar, moreover, imagined that every spider which was remarkable for its bulk contained one of these stones, and should be inclosed in a glass vessel, with valerian, or finely powdered sugar, in order to effect the expulsion of the stone.

From a great variety of other madreporites, which are here specified with more or less accuracy, and which are by no means intended as a complete enumeration, it may be proper to extract the short description of a new specimen from Gadsbridge, near Ingleborough, and the important remarks which it seems to have suggested:

'It is externally of a dark grey colour, and is chiefly composed of coralloid bodies of a very peculiar form, somewhat approaching to the fusiform figure, which though externally dark are internally composed of a light coloured spathose matter, and are imbedded in a fine lime-stone which is nearly as dark internally as it is on the surface.

'Examination of these bodies shews that they are externally deeply striated longitudinally. The striæ commence at one extremity of the body, and proceed to the centre, bifurcating as the body enlarges. These same striæ are then continued from the centre, and unite together as the body contracts in its dimensions. These longitudinal striæ

striæ are decussated by transverse ridges, which are only discoverable in certain points of view. As far as can be judged from the situation of such of these bodies as are least concealed by the matrix in which they are imbedded, there seems to be reason for supposing that they are connected together at their most central and enlarged parts.'—

'It may not be amiss to observe in this place, that the numerous sections of fossil corals to which I have been under the necessity of having recourse, have shewn that the number of *radii* in the stars is a circumstance too variable to be employed as it has been by Mr. Ellis, Dr. Solander, and the illustrious Linnæus, to mark a specific difference. Thus in the coral now before us, the *radii* agreeing with the number of striæ observable externally, and the number of these depending on the frequency of their divarication, which must of course be according to the extent of the growth of the coral; the number of striæ must differ very much in the less grown coral, or in a section of its narrow part, from what would be found in the full grown coral, or in a section of its most enlarged part. The application of this observation to every madrepore which expands with its growth, must be sufficiently obvious.'

The genera denominated *Millepora*, *Cellepora*, *Isis*, *Antipathes*, and *Gorgonia*, scarcely furnish any subject of remark: but the *Alcyonia*, or sea-figs, appear to have occupied much of the author's attention, and to have exercised his laborious ingenuity in discriminating them from the sponges with which they have been often confounded. He is, however, perfectly cönscious of his inability to establish any certain marks of distinction between them, in their mineralized state, because by far the greater number of specimens differ from the known living kinds, and some of them even possess characters which have hitherto been attributed only to *Ascidia* and *Actinia*. The originally soft and gelatinous texture of many of these bodies renders their lapidific transmutation the more surprizing, and militates against the doctrine of violence and destruction. The specimens belonging to this division, whether alcyonic or spongeous, are particularized in Letters 11, 12, 13, and 14: but the descriptions would not be very intelligible without the assistance of the plates.—The same remark applies to the 15th letter, which treats of some highly interesting and singular relicts that have been found in Pietersberg, or St. Peter's Mountain, near Maestricht, and have hitherto defied every effort of accurate nomenclature. 'So totally do they differ, except, perhaps, in one or two instances, from any other known substance, that although it is sufficiently evident that they are organized masses, which have derived their forms from the energies of animal life; yet, in most of the substances which we shall examine, we shall find ourselves very much at a loss respecting their original nature and the mode of their formation.'

Mr.

Mr. Parkinson has bestowed much pains and diligence in his attempts to throw light on the history of the *Encrinites*. Few persons, perhaps, are aware of the astonishing result of one of his calculations; and yet the data, when arranged before us, cannot be disputed:

'A careful examination ascertains the curious fact, that, independent of the number of pieces which may be contained in the vertebral column, and which, from its probable great length, may be very numerous, the fossil skeleton of the superior part of this animal consists of at least twenty-six thousand pieces. To shew this, the following statement is annexed:

'Of the bones forming the pelvis, there are five central	5
five ribs - - -	5
five clavicles - - -	5
five scapulæ - - - -	5
Arms ... six bones in each of the ten arms -	60
Hands. Each hand being formed of two *fingers*, and each finger consisting of at least 40 ossiculæ, these, in 20 fingers, make - - -	800
Tentacula, 30 proceeding from each of the six bones, in each of the ten arms, make - -	1,800
Thirty proceeding, on the average, from each of the 800 bones of the fingers, make - -	24,000
Total	26,680'

The history of the *Pentacrinite*, so far as it is known, is also carefully elucidated. From all his observations, the author reckons himself warranted to draw inferences analogous to those which he had already deduced from his survey of the fossil remains of vegetables, and to persist in the opinion which he had already formed respecting the principles of the process of petrifaction.—His text is amply illustrated by excellent plates; and though the style is frequently deficient even in point of grammatical correctness, it is never turgid nor obscure.

Muir.

ART. VIII. *Mr.* Rose's *Observations on the Historical Work of Mr. Fox; with a Narrative of Events, &c. by Sir Patrick Hume.*

[*Article concluded from p.* 239.]

HAVING freely stated the reflections which occurred to us on perusing the original parts of Mr. Rose's publication, it remains for us to examine certain documents, composed by others, which have fallen into his custody, and are now first given to the world. These papers relate to the character and conduct

conduct of Sir Patrick Hume, the first Earl of Marchmont, and grandfather of the late Earl, with whom the title expired. In Mr. Fox's account of the enterprise of Argyle, some ambiguous expressions are to be found, which may appear to question the propriety of Sir Patrick's behaviour on that occasion; though the fullest justice is rendered, in general terms, to his sound principles and spotless honour: but, as that gentleman bequeathed to his own family a narrative of his share in the unfortunate transaction, which clears up every doubt, nothing can be more proper than to allow him to speak for himself. His detail becomes also the more valuable, from being accompanied by a very interesting memoir, inserted in Mr. Rose's Appendix, which makes the reader extremely familiar with Sir Patrick's ordinary life and conversation. To this we shall first direct our attention; having previously suggested to Mr. Rose, that he would have given more fair play to the ancestor of his friend and patron, if he had presented these documents to the public, unencumbered with the preponderating mass of his own controversial politics. We sincerely hope that the neglect, which may possibly fall on the latter, will not deter the champion of the Hume family from circulating the papers deemed by him essential to their vindication, in a more convenient form, and under more attractive circumstances.

Sir Patrick Hume of Polwarth was distinguished for his unshaken fidelity, in the worst of times, to the religion and liberties of his country; and for his active share in a Revolution which established them on a secure foundation. He was the intimate friend, as well as the political associate, of Robert Baillie of Jerviswoode; the only Scotsman (it has been remarked) who suffered death for a share in the designs of Russel and Sidney. When Baillie was imprisoned, Hume's flight or concealment became requisite: he preferred the latter, and remained in his own village, choosing for his retreat 'the burying-place, a vault under Polwarth church.' The continual searches made by the government, and the strict and frequent examinations of his domestic servants on oath, rendered extreme caution necessary; and the secret was confined to the wife and eldest daughter of Sir Patrick, and to 'a carpenter called Jamie Winter, who used to work in the house, and lived a mile off, on whose fidelity they thought they could depend, and were not deceived.' Subduing all the superstitious terrors which she had imbibed from nursery-stories, his daughter regularly went to him alone at midnight, supplied him with food, and consoled him with her company till the break of day made it prudent for her to return.—The little stratagems, which ensured the safety of the patriotic knight,

knight, are detailed with the greatest *naiveté*, by Lady Murray, the daughter of this pious and dutiful child, from whose account we have transcribed the above particulars. 'The minister's house was near the church; the first night she went, his dogs kept such a barking as put her in the utmost fear of a discovery; my grandmother sent for the minister next day, and upon pretence of a mad dog got him to hang all his dogs.' It was also difficult to procure provisions without the privity of the servants; the only practicable way of supplying them was by purloining a part of the daily dinner; and Grizzel, whose patience was fully equal to that of her namesake, incurred the suspicion of an indecorous partiality for the pleasures of the table, in order that she might minister to the wants of her parent. The minor distresses of the day were the favourite topic of the father and daughter at their nightly meetings, which were by no means deficient in mirth: but the great comfort and constant entertainment of Sir Patrick consisted in repeating Buchanan's psalms; he had no light to enable him to read, but he knew them by heart from beginning to end, and found great relief in resorting to them on all the trying occasions of his life. It is mentioned that, at the age of eighty-two, he still retained a perfect recollection of them;—a fact equally honourable to his piety and his good taste. The subsequent change of his retreat, and his final escape, cannot be so well related as in the words of his grand-daughter:

'As the gloomy habitation my grandfather was in, was not to be long endured but from necessity, they were contriving other places of safety for him; amongst others, particularly one under a bed which drew out, in a ground floor, in a room of which my mother kept the key: she and the same man workt in the night, making a hole in the earth, after lifting the boards; which they did by scratching it up with their hands not to make any noise, till she left not a nail upon her fingers; she helping the man to carry the earth as they dug it, in a sheet on his back, out at the window into the garden; he then made a box at his own house, large enough for her father to lye in, with bed and bed-clothes, and bored holes in the boards for air; when all this was finished, for it was long about, she thought herself the most secure happy creature alive. When it had stood the trial for a month of no water coming into it, which was feared from being so low, and every day examined by my mother, and the holes for air made clear, and kept clean pickt; her father ventured home, having that to trust to. After being at home a week or two, the bed daily examined as usual, one day, in lifting the boards, the bed bounced to the top, the box being full of water; in her life she was never so struck, and had near dropt down, it being at that time their only refuge: her father, with great composure, said to his wife and her, he saw they must tempt providence no longer, and that it was

now fit and necessary for him to go off, and leave them; in which he was confirmed by the carrier telling for news he had brought from Edinburgh, that the day before, Mr. Baillie of Jerviswoode had his life taken from him at the cross, and that every body was sorry tho' they durst not shew it; as all intercourse by letters was dangerous, it was the first notice they had of it; and the more shocking, that it was not expected. They immediately set about preparing for my grandfather's going away. My mother workt night and day in making some alterations in his cloaths for disguise: they were then obliged to trust John Allan, their grieve, who fainted away when he was told his master was in the house, and that he was to set out with him on horseback before day, and pretend to the rest of the servants that he had orders to sell some horses at Morpeth fair. Accordingly, my grandfather getting out at a window to the stables, they set out in the dark; though with good reason, it was a sorrowful parting; yet after he was fairly gone they rejoiced, and thought themselves happy, that he was in a way of being safe; though they were deprived of him, and little knew what was to be either his fate or their own.'

After some narrow escapes, the knight arrived in London through bye-ways, and remained there unknown, passing for a surgeon; 'from that he went to France, and travelled from Bourdeaux to Holland on foot, where he sent for his wife and ten children; he was then forfeited, and his estate given to Lord Seaforth.' His wife and daughter continued to be the preservers and supporters of his fortunes; and having received great civility from Lord Russel's and Lord Wharton's families, and many other respectable friends, by whose means they raised an income of about 150l. a year, they returned to Scotland, in order to embark the other children for Holland. One of these was unfortunately too ill to be then moved, and they went without her: but Sir Patrick's incomparable daughter, the pattern of disinterested affection, useful exertion, and heroic courage, actually returned by herself, to bring over her ailing sister, 'to negociate business, and try if she could pick up any money of some that was owing to her father.'

These sisters, the eldest of whom was at this time not more than nineteen years of age, and the youngest almost an infant, had an unpleasant voyage, owing to the rudeness of the captain, and some of the other passengers: but they landed safely at the Brill. 'From that,' continues Lady Murray, 'they set out at night on foot for Rotterdam, with a gentleman that was of great use to them, that came over at the same time to take refuge in Holland. It was a cold wet dirty night, my aunt, a girl not well able to walk, soon lost her shoes in the dirt; my mother took her upon her back, and carried

her the rest of the way, the gentleman carrying their small baggage; at Rotterdam they found their eldest brother, and my father' (George Baillie, the son of the patriot Robert, and afterward the husband of Grizzel,) 'waiting for their arrival to conduct them to Utrecht, where their house was; and no sooner were they all met, than she forgot every thing, and felt nothing but happiness and contentment.'—The domestic life of these honourable exiles, their noble sacrifice of wealth and comfort to principle, their chearful acquiescence in voluntary privations, and their high-minded economy, are portrayed in such lively and interesting colours in the following extract, that no apology can be required for the length of it:

'They lived three years and a half in Holland, and in that time she (Grizzel) made a second voyage to Scotland about business. Her father went by the borrowed name of Dr. Wallace, and did not stir out for fear of being discovered; though who she was, was no secret to the well wishers to the revolution. Their great desire was to have a good house, as their greatest comfort was at home; and all the people of the same way of thinking, of which there was great numbers, were continually with them: they payd for their house what was very extravagant for their income, near a fourth part: they could not afford keeping any servant, but a little girl to wash the dishes. All the time they were there, there was not a week my mother did not sit up two nights, to do the business that was necessary: she went to market, went to the mill to have their corn ground, which it seems is the way with good managers there, dress't the linen, cleaned the house, made ready dinner, mended the children's stockings and other cloaths, made what she could for them, and in short did every thing. Her sister Christian, who was a year or two younger, diverted her father and mother and the rest who were fond of music; out of their small income they bought a harpsichord for little money (but is a Rucar*), now in my custody and most valuable. My aunt played and sung well, and had a great deal of life and humour, but no turn to business; though my mother had the same qualifications, and liked it as well as she did, she was forced to drudge; and many jokes used to pass betwixt the sisters about their different occupations. Every morning before six, my mother lighted her father's fire in his study, then waked him (he was ever a good sleeper, which blessing, among many others, she inherited from him) then got him what he usually took as soon as he got up, warm small beer, with a spoonful of bitters in it, which he continued his whole life, and of which I have the receipt; then she took up the children, and brought them all to his room, where he taught them every thing that was fit for their age; some Latin, others French, Dutch, geography, writing, reading, English, &c. and my grandmother taught them what was necessary on her part. Thus he employed and diverted himself all the time he was there, not being able to afford putting them to school; and

* 'An eminent maker of that time.'

my mother, when she had a moment's time, took a lesson with the rest in French and Dutch, and also diverted herself with music. I have now a book of songs of her writing when there, many of them interrupted, half writ, some broke off in the middle of a sentence; she had no less a turn for mirth and society than any of the family when she could come at it without neglecting what she thought more necessary. Her eldest brother, Patrick, who was nearest her age, and bred up together, was her most dearly beloved. My father was there, forfeited and exiled, in the same situation with themselves — she had seen him for the first time in the prison with his father, not long before he suffered, and from that time their hearts were engaged. Her brother and my father were soon got in to ride in the Prince of Orange's guards till they were better provided for in the army, which they were before the revolution. They took their turn in standing centry at the Prince's gate, but always contrived to do it together; and the strict friendship and intimacy that then began, continued to the last: though their station was then low, they kept up their spirits; the Prince often dined in publick, then all were admitted to see him; when any pretty girl wanted to go in, they set their halberts across the door, and would not let her pass till she gave each of them a kiss; which made them think and call them very pert soldiers. I could relate many stories on that subject. My mother could talk for hours, and never tire of it, always saying it was the happiest and most delightful part of her life: her constant attention was to have her brother appear right in his linen and dress; they wore little point cravats and cuffs, which many a night she sat up to have in as good order for him as any in the place; and one of their greatest expences was in dressing him as he ought to be. As their house was always full of the unfortunate banished people like themselves, they seldom went to dinner without three or four or five of them to share with them; and many a hundred times I have heard her say, she could never look back upon their manner of of living there without thinking it a miracle; they had no want, but plenty of every thing they desired, and much contentment, and always declared it the most pleasing part of her life, though they were not without their little distresses; but to them they were rather jokes than grievances. The professors and men of learning in the place, came often to see my grandfather; the best entertainment he could give them was a glass of alabast beer, which was a better kind of ale than common: he sent his son Andrew, the late Lord Kimmerghame, a boy, to draw some for them in the cellar; he brought it up with great diligence, but in the other hand the spiket of the barrel. My grandfather said, Andrew what is that in your hand, when he saw it he run down with speed, but the beer was all run out before he got there; this occasioned much mirth, though perhaps they did not well know where to get more. It is the custom there to gather money for the poor from house to house, with a bell to warn people to give it. One night, the bell came, and no money was there in the house but an orkey, which is a doit, the smallest of all coin. Every body was so ashamed, no one would go to give it, it was so little, and put it from one to t'other. At last my grandfather said, well then, I'll

go with it, we can do no more than give all we have: they were often reduced to this by the delay of the ships coming from Scotland with their small remittances; then they put the little plate they had (all of which was carried with them) in the Lumber, which is paunding it, till the ships came; and that very plate they brought with them again to Scotland, and left no debt behind them.'

Every one knows the multiplied disasters which beset the Prince of Orange, on his first expedition; and which are related by Bishop Burnet with peculiar animation and feeling. His Highness was accompanied by Sir Patrick Hume, his son, and Mr. George Baillie, who were for some time supposed to have been lost at sea, their ship having been separated by the stormy weather: but the despair of the female part of the family, who went to meet them at Helvoetsluys, 'was relieved in a few days, by their coming in safe, but with the loss of all their baggage, which at that time was no small distress to them.'

It is needless to follow the fortunes of these excellent patriots to the British shore, where they shared and promoted the success of King William; we would rather sympathise with their fair relatives at home, in the joyful prospect of being restored to their country and their friends: but, alas!

'When that happy news came, it was no more to my mother than any occurrence she had not the least concern in; for that very day her sister Christian died of a sore throat, which was so heavy an affliction to both her mother and her, that they had no feeling for any thing else; and often have I heard her say, she had no notion of any other cause of sorrow but the death and affliction of those she loved, and of that she was sensible to her last, in the most tender manner. She had tried many hardships, without being depressed by them, on the contrary, her spirits and activity increased the more she had occasion for it; but the death of her friends was always a load too heavy for her. She had strong and tender passions, though she never gave way to them, but in what was commendable and praise-worthy.'

To this amiable sketch of the mind of her mother, Lady Murray subjoins a well finished portrait of her person and countenance. 'Her actions' (says this lady) 'shew what her mind was, and her outward appearance was no less singular. She was middle sized, well made, clever in her person, very handsome, with a life and sweetness in her eyes very uncommon, and a great delicacy in all her features; her hair was chesnut, and to her last (she) had the finest complexion, with the clearest red in her cheeks and lips, that could be seen in one of fifteen.' She and her mother came over to England with Queen Mary, who offered to the former the post of a maid of honour: but this she declined, 'and chose going home with the rest of her family.' Another and a more

powerful motive contributed to this resolution; she had her union with Mr. Baillie always in view; and though unwilling to declare her affection, at a time when 'neither of them had a shilling,' she refused, in the midst of their distress, advantageous proposals from other gentlemen: 'always hoping things would turn out as they did, and if they did not resolving never to marry at all.' Their intimacy had commenced at a very early age, and on a most interesting occasion; and their long desired matrimonial connection (the period of which is not recorded) seems to have been as happy as affection, virtue, and competence, could make it.

Let us be pardoned for lingering so long amid these domestic scenes, which are not more fatal to vulgar heat and intemperate divisions in politics, than favourable to all the honest and generous feelings which are connected with that subject. The kindly affections are the natural elements of real patriotism; and all the illustrious men, from Timoleon to Fox, who have been most distinguished for public spirit, have possessed hearts exquisitely alive to the endearments of relationship, and the sacredness of friendship and affection.

It is extraordinary that Lady Murray's narrative should be entirely silent on the subject of Argyle's expedition in 1685, in which her grandfather bore so prominent a part. Possibly, however, the old gentleman was somewhat ashamed of having joined in so rash an enterprize; and neither he nor his daughter could take much delight afterward in recounting the particulars of it. That Argyle was endowed with the heart of a hero, the circumstances attending his apprehension and execution abundantly prove: but in the abilities and temper requisite for the head of a party opposing an established government by force, in a time of terror, we agree with Mr. Rose in considering him as entirely deficient. His thirst of authority among gentlemen his equals, his impatience of controul, his petulance, and his irresolution, appear to have broken out so glaringly even in Holland, before the design of invasion was matured, that we cannot contemplate without astonishment the acquiescence of wise men in his direction of important measures. Indeed, the larger half of Sir Patrick's narrative is occupied with the preparations and deliberations which took place, before the disunited band of adventurers set sail for Scotland. On all occasions, Argyle was found intractable. Jealous of the interference of Monmouth, offended at the nomination of a council, and inattentive to its remonstrances when appointed; over-rating his own influence in the North of Scotland, and miscalculating the effects of the popular feeling in the Lowlands; generally fixing on the

the most imprudent measures, and always taking umbrage when better steps were proposed by his comrades; he appears to have made no one sacrifice to their wishes, their prejudices, their interests, or their arguments. His honourable principles, and exalted virtues, serve only to increase the regret that must be felt for the ruin which was brought on him by his headstrong disposition.

Sir Patrick Hume laboured in vain, though he was supported by all the leading gentlemen concerned in the undertaking, to rectify the views and repair the errors of their chief. His narrative bears all the marks of the moderation and good sense which, we have no doubt, his conduct displayed: but it derives its power of interesting us rather from our personal esteem for the writer, than from any very striking incidents related or sentiments expressed in it. We must recollect that it was wholly unknown to Mr. Fox; who would certainly have taken advantage of it, to correct some of his facts. Thus, where he states from Woodrow that "Argyle, with his wonted generosity of spirit, was at first determined to lay siege to Kirkwall, in order to recover his friends," (Blackadder and Spence, whom the Bishop of Orkney had made prisoners,) Sir Patrick informs us that the motion for recovering them by force proceeded from others, and was in fact resisted by the Earl. Again, Sir John Cochrane, who is censured by Mr. Fox for his pertinacity in thwarting all Argyle's proposals, is here constantly reproached for being always too ready to adopt them contrary to his own better judgment.—Mr. Rose intimates, in a note at page 42, that the points of difference between Woodrow and Sir Patrick are numerous: but that which alone strikes us as of much importance is that Argyle left his friends, and was not deserted by them. It is, however, bare justice to that brave and unfortunate nobleman, to observe that the distrust and jealousy of all concerned had made any real co-operation hopeless and impossible, long before the actual separation.—We shall take the opportunity, in this place, of reminding Mr. Rose that Bishop Burnet's brief summary of these proceedings is remarkably confirmed, in all material points, by the newly discovered document before us.

One passage in this narrative appears to us to be curious, as affording some presumption that Mr. Rose's hero was tainted with republican notions, and as exhibiting the kind of negotiations which passed at that time between Monmouth and the English patriots:

'The next occasion we had soone after of treating with the Duke, wee went over all had been before discoursed with him, and finding

him firmly resolved as before, I asked him, in what character he intended to join and act? he answered as a Protestant and Englishman, for the Protestant religion and liberties of the nationes, against the Duke of York, usurper of the Royall dignity, and his assisters, oppressors of the people in al 3 nationes, in their Religion, Consciences, Rights, and Liberties: I urged further, if he considered himselfe as lawfull son of King Carles last deceased? he said he did; I asked if he was able to make out and prove the marriage of his mother to the King Charles, and he intended to lay claime to the crowne? He answered he had been able lately to prove the marriage, and if some persons are not lately dead, of which he would informe himselfe, he would yet be able to prove it: as for his claiming the crowne, he intended not to doe it, unless it wer advised to be done, by those who should concerne themselves, and joine for the delivery of the nationes; and that whether so or not, he would lay no clame, or use no title, but by advice, and to the advantage of the comon cause; and if, and when, we should prevail, he should lay it downe, and give it up in the hands of the people or their representatives, for establishing their religion, and a solidd and good modell of government, such as they should think fitt to setle; and that for his pairt he should cheerfully and heartily accept of what station in the comonwealth, they should bestow upon him; and think himself fully rewarded by being the instrument of so much good to the nationes: upon this I told him, that I found many, our best friends in England, jeolous of his aspiring to the royall dignitie; of which, by reason of the great abuses of itt, and the miserable consequences, so habituall as now become its second nature, they wer extremely disgusted, and so somewhat averse from medling with him; but if he would on the termes of his discourse, give full assurance to such of them as wer in the Low Countreys, many at Amsterdam, whereof they might certify their friends in England, and to us, so as wee might certifie many to whom wee had accessè, he would quickly be most acceptable to all, and in all probability be the great instrument of the nationes there deliverance; and obtain for himselfe and his family a more honourable, and better established station and condition, than any King on earth: whereupon, he tooke deep asseverationes in the presence of God, that he intended and would doe as he had spoken, and repeated what before is rehearsed, and said he would give the like assurance to the English, as he did very solemnly; whereby his greatest opposers, jeolous of him as above said, (who gave mee a full account of the matter, as likewise he himselfe did afterwards at Amsterdam,) wer cordially joined to him, and entirely of a peace with him.'

The nature of that exalted station, short of the royal office, which was destined for the Duke, must be left to conjecture: perhaps Sir Patrick had projected a rank for him not greatly dissimilar to that which was enjoyed in Holland by the Prince of Orange; in drawing whose character, (in a letter dated June 15th, 1688,) he observed that "he was educated and brought up in a Republicke as free as any in the world, and enured

enured to the freedom allowed by it, and possessed in it."—Mr. Rose justly remarks that Monmouth's assumption of the regal title, soon after he landed in England, was not very consistent with the assurances and engagements mentioned in this extract.

We have too much pleasure in announcing the rewards of patriotism, to omit to mention that Sir Patrick was by King William created Earl of Marchmont, and appointed at first Chancellor of Scotland, and afterward Lord Commissioner to that country; that, in his highest prosperity, he never lost sight of the humane lessons which he had been taught by adversity; and that he died with the tranquillity of a good man, in consequence of a fever caught at the advanced age of eighty-four. A fine portrait of him, as he appeared after his long concealment, (that is, with his beard grown,) is prefixed to the superior edition of this work.

We may now close our long examination of a volume, to which its diversified contents forbid us to assign a general character, but to the several portions of which we have endeavoured to render impartial justice. If others of Mr. Rose's original papers are equally entertaining with these, we trust that they will not be refused to the literature of our country: but it would not be friendly to advise him to give publicity to the observations, which he may hereafter be impelled to compose, on Mr. Fox's or any other history. If he should do both, we beg that the objects may be kept distinct, and that the different works may be left to stand or fall by their own respective merits.

Den.

ART. IX. *The Muscular Motions of the Human Body.* By John Barclay, M. D., Lecturer on Anatomy, &c. Edinburgh. 8vo. pp. 600. 12s. Boards. Longman and Co. 1808.

THE celebrity which Dr. Barclay has acquired as a teacher of anatomy, the peculiar attention which he is known to have bestowed on myology, and the general impression which we had received of his learning and abilities, all conspired to excite in our minds the hope that the volume now before us would have proved a complete treatise on muscular motion. We expected that all the scattered information would have been carefully collected from the writings of his predecessors; that it would have been arranged in a perspicuous and scientific form; that it would have received many valuable additions from his own stores; and that those points, which still remain in obscurity, would have been distinctly marked out as objects for future investigation. We are compelled, however, with

with regret, to pass a judgment of a more unfavourable kind on the author's labours. Through the whole of this long volume, we have observed but a small portion of original matter; that which has been collected from other sources is not, for the most part, either well abstracted or well digested; and we find no attempt to fix the limit between that portion of the subject which is obscure because it is incapable of being explained, and that which is unknown because it still remains unexplored. We have farther to allege against this work, that besides being defective in not containing all that might reasonably be expected in it, it is, in our opinion, liable to censure as being loaded with much unnecessary and extraneous matter, which has the effect of considerably adding to its size, without proportionably increasing its value.

Dr. B. has divided the work into three parts; the first of which consists of tables of the arrangements of the muscles into regions, as formed by Albinus, Innes, and Dumas: then we have a table of the synonyms of these three anatomists; and lastly a long list of the synonyms employed by authors prior to the time of Albinus; the whole occupying 160 pages. The merits of Albinus and Innes we are not disposed to controvert: but we think that the object might have been gained by a reference to their works, which are in the hands of every student of anatomy. Even if the general celebrity of the former, and the local fame of the latter, should cause such frequent references to their arrangements as in some measure to justify the transcription of them in a book like that of Dr. Barclay, (which seems intended to furnish a complete manual for the young anatomist,) still we should decidedly object to the introduction of Dumas's fantastical classification, and to the learned synopsis of the old names; the former of which we conceive to be of no use, and the latter to be entirely misplaced in such a work as the present: a reference to it would undoubtedly have been sufficient. As to Dumas, we are the more surprized to observe the attention which Dr. Barclay has shewn to him, because he seems perfectly to agree with us in our opinion of his demerits. Having remarked that Dumas divides the muscular system into a greater number of regions than Albinus, Dr. B. adds; 'His motives for dividing, or rather, to use a more accurate expression, for frittering the body into so many parts, are to me incomprehensible. The only obvious consequences that can follow, are an additional burden on the memory, already overloaded, and some more difficulties thrown in the way to retard our progress towards matters of importance.' He proceeds, 'The proper names which Dumas has given to his regions are unnecessary; and not

not only unnecessary, but in many respects extremely incorrect, and calculated more to mislead and embarrass than afford assistance to either the anatomist or physiologist.'—Dr. Barclay is equally severe on Dumas's nomenclature :

'In Dumas' names, and in his descriptions, for he had found that descriptions were necessary notwithstanding his names, most of the vague terms of anatomy, as *superior*, *inferior*, *posterior*, and *anterior*, occasionally occur, to which he has added several that are new, though equally vague; as, *extus*, *intus*, *extra*, *intra*, *præ*, and the French prepositions *sus* and *sous*, that are every where associated with the words of ancient Greece and Rome, in a Frenchified form.

'In so far as conjecture may here entitle us to draw a conclusion, the object of this writer, if he had an object, in contriving these names and arrangements, was not, by a temperate spirit of reform, to remove ambiguity, error, and confusion, but, prompted by a desperate rage for innovation, to overturn whatever was established, and to substitute in its place nothing that had not, in shadow or substance, the appearance of novelty. Yet possibly he might be deceiving himself; for at the same time he seems to have been actuated by a zeal for anatomy, and talks with enthusiasm of his improvements, while he is turning light into darkness, and bringing things back, so far as he can, from a certain degree of order and arrangement, to a state of the wildest confusion and anarchy.'

In all these remarks we fully coincide; and we could not ourselves have adduced a more powerful train of arguments, against the propriety of transcribing at full length an arrangement which is liable to so many well founded objections.

We have not, however, yet done with arrangements. We now enter on the second part, which commences with a table of 'the muscles peculiarly belonging to the osseous structure, arranged according to the several bones to which they are attached.' To this table we must allow considerable merit, since it appears to us that it is the most complete which has been formed, and that its parts are so disposed as to render it of easy application to the purposes of the anatomist or the practitioner. It consists of three parallel columns; in the middle column, the bones are enumerated, beginning with those of the head, and proceeding to the trunk and extremities; and under each bone are placed the muscles attached to it. When the muscles are united to the bone by insertion, the names are expressed in Roman characters; when by origin, in Italic. When the bones have other origins, they are placed in the left hand column in italics; and when other insertions, in the right hand column in Roman letters. We give a specimen :

'CLAVICULÆ.

'CLAVICULÆ.

Costæ primæ.	Subclavii.	
Occipitale. Proces. spin. servicis et dorsi.	Cucullares.	Scapulæ.
Sternum.	*Sternomastoidei.*	Ossa temporalia.
Sternum.	*Sternohyoidei.*	Os hyoides.
Costæ et sternum.	*Pectorales.*	Humeri.
Spinæ scapularum	*Deltoidei.*	Humeri.'

This table occupies 50 pages; so that it is not until we arrive at the 217th page that we get clear of tables and arrangements.

We now come to the 'general observations;' containing remarks on the carneous fibres, (as Dr. Barclay chooses to call them,) the tendinous fibres, the cellular membrane, the arteries, veins, absorbents, nerves, and on life and irritability. We are again compelled to acknowlege that this part of the work has greatly disappointed us; the observations are neither clearly expressed nor well arranged; and they offer little that can approach to the title of ingenious or novel; at the same time that they are not sufficiently explicit or perspicuous, to be regarded in the light of elementary propositions adapted for the use of the student. That these strictures are not too severe, our readers will, we imagine, be convinced by a single quotation from the commencement of the chapter; in which, after a few superficial remarks on the action and form of muscles, the author asserts that 'they are not found of any one homogenous substance, but composed of carneous and tendinous fibres, interspersed every where with cellular membrane, and the ramifications of arteries, veins, absorbents, and nerves, all of them alive, and all of them irritable.' In justice to Dr. Barclay, we must state that he afterward informs us that 'tendons never contract, like the carneous fasciculi, in consequence of stimulants obedient to the will;' an expression which is indeed sufficiently aukward and inaccurate, but which proves that he does not seriously mean to contend that tendons are irritable.

In the account of the cellular membrane, we have noticed a similar instance of inaccurate and unauthorized statement, expressed in the most aukward and ambiguous manner;—'It (the cellular membrane) envelopes every artery, every vein, absorbent, and nerve; and at the time it maintains a connection, it preserves a distinction, officiating at once as a fascia, a ligament, and a mucous gland. In this last capacity it lubricates the parts with which it is in contact, diminishes friction, facilitates motion, prevents adhesions, and, where it is necessary, contains a quantity of oil in its cells, in order to mix it with the

the mucous secretions.'—Now the cellular membrane not only envelopes every artery and vein, but composes nearly the whole of their substance; it is also the principal constituent of the fasciæ, the ligaments, and the mucous glands: but not more of the mucous than of the other glandular parts. It is not the cellular membrane that lubricates the bodies with which it is in contact, but the mucus; and although adipose matter is contained in the interstices of the cellular web, we do not know of any apparatus by which this oily matter can be *poured out* of its cells: nor are we acquainted with any facts, which shew that it is ever mixed with the mucous secretions. We believe that the adipose and mucous matters are always kept separate from each other; and that the former of them is never removed from its appropriate cells, except by the action of the absorbents.

On the subject of the sanguiferous vessels, we meet with many useful observations; although they have seldom any pretensions to originality, and are too frequently mixed with what is obscure and uninteresting. Thus we find a discussion respecting the undulatory motion of the arteries, the purport of which, we confess, we do not clearly understand. Then the question is very learnedly and copiously investigated, whether the superior strength and dexterity of the right hand be a natural or an acquired property; a question which is indeed curious and deserving of consideration, but on which we do not perceive that Dr. Barclay throws any new light. The following remarks will probably appear to others, as they have done to us, to consist rather of words than of ideas; superficial readers may imagine that they are acquiring knowlege on the subject, but he who is attentive will find that he is left in his original ignorance:

'The influence of habits, the undefined capability of the organs, the numerous resources of the vital principle, and the power which it has of accommodating the system, and parts of the system, to various operations and to various circumstances, are things with which we are but little acquainted; and ignorance here, if attended with presumption, must frequently lead to hasty experiments and to hasty conclusions, in deciding upon what are causes and effects in the animal œconomy. If we can hardly therefore deny, we can hardly with any confidence assert, that the differences which we see between the structure of the two sides are the causes of the preference which is generally given to the right hand over the left.'

With respect to the absorbents, Dr. Barclay takes occasion to dissent from the opinion which has been of late rather generally adopted, that the skin does not possess the power of absorbing fluids which are applied to it. Here again his remarks

marks consist entirely of general positions, or conjectures, unsupported by any facts or experiments. Though we may consider this question as still in some measure undecided, yet, after the kind of evidence which has been brought forwards to prove the non-absorption, something more than mere assertions are necessary to give any weight to the opposite opinion.

We think that Dr. Barclay is particularly unfortunate in his discussion concerning 'life and irritability.' He is of opinion that all the different functions or faculties of the body may be traced to one common cause, 'operating variously by various organs, and often itself operated upon by various causes, that in many cases, from the appearances of design and intelligence, seem to be under either the mediate or immediate direction of the Author of nature.' This is certainly giving no explanation of the subject. Though it be strictly correct in theology to refer every event to the supreme agency of the Deity, yet, in physiological discussions, where we are confessedly engaged only in the research after *second causes*, such observations are merely a cloak for ignorance; — for ignorance under which it is no discredit to labour, but which it is very unphilosophical to attempt to disguise. With respect to the inquiry in question, Dr. B. appears to us to have wholly neglected the grand distinction of the powers of life, which was so clearly laid down by Haller, between irritability and sensibility; a distinction which affords the only essential principle of arrangement of the laws of vitality. As to Dr. Barclay's own hypothesis on the subject of life, we are totally unable to lay it before the reader; since, though we think that we can collect that he means to bring forwards some peculiar doctrines on this point, we have found it impossible to comprehend them.

The third chapter treats on 'muscular action,' and begins with the following sentence:—'Of the ultimate fibres composing a muscle; of their connection with contiguous fibres; of their form, their structure, and that series of processes occasioning their contraction, much has been said, conjectured, and reasoned; but nothing of importance added to our stock of authentic information.' That our knowlege with regard to muscular action is still incomplete, we are ready to allow: but we cannot agree with the author that we have no authentic information on the subject. Although the work of Borelli is encumbered with much hypothesis and conjecture, we are not prepared to admit that it is absolutely without any value; and if we may consider the different publications of Haller and his pupils as imperfect, we must maintain that they present a great body of important matter on this topic. As, however,

Dr.

Dr. Barclay has thus consigned to oblivion all the writings of his predecessors, we were led to expect that the deficiency would be supplied from his own discoveries; or, at least, that we should have had something more than a transcript of matter which he so severely condemns:—but we were again disappointed; and, after a careful perusal of this chapter, we may say in the author's own words, that we have found 'nothing of importance added to our stock of authentic information.'

Part III. is intitled, 'Different arrangements of the muscles, according to the motions in which they co-operate, and occasional explanations also of the manner in which they co-operate.' This we regard as by far the most valuable portion of the volume; we find the most novelty in its contents; and, which is of still greater importance, they are more immediately applicable to the purposes of practical utility. The author follows the same order that he pursued in describing the muscular regions, beginning with the motions of the head, and proceeding to those of the trunk and extremities. We give an example of his manner of treating this part of his subject, in the remarks which he makes on the articulation of the occiput and the spine:

'As the joint between the os occipitis and atlas scarcely admits of rotatory motion, so the joint between the atlas and vertebra dentata, which is fitted both by its form and its muscles for rotatory motions, admits but sparingly of flexion and extension, owing to the length of the tooth-like process, its moderating ligaments, and the strong ligament that stretches across it on the dorsal aspect. If rotatory motions were to be admitted immediately sacrad and atlantad of the atlas, it is natural to think that they would be performed by the same muscles; for were they performed by muscles separate and independent, the head might occasionally be rolling one way, and the atlas another, at the same time, which never could take place without the most imminent danger of luxation; a danger, certainly, to which one or other, or both, of the joints would be constantly exposed. Now, instead of this, the Author of Nature has assigned rotation to one of the joints, excluding inclination; and inclination to the other, excluding rotation, and excluding it not only by the mode of articulation, but by the direction and action of its muscles.'

We must abstain from following Dr. Barclay through the remainder of his volume. We have admitted that the third part possesses considerable merit; and yet even here we experienced some feelings of disappointment, from the panegyric which Dr. B. had passed on his own performance. He informs us, in the preface, that from his volume we shall 'learn the nature and causes of a number of sympathies that arise from attachment, situation, and function; be able to explain many

many singular symptoms that occur in disease; and often be able to provide a safe, expeditious remedy, where others, that are less acquainted with myology, would be torturing their patients with all the contrivances of ignorant empiricism.' It is a dangerous experiment to excite the reader's hopes by such high pretensions, even though they should be well-founded.

We have felt concerned to be under the necessity of giving an unfavourable opinion of the works of a man whose talents we respect, and whose exertions in his profession we regard as highly meritorious: but these considerations must not deter us from speaking our real sentiments, or pointing out and censuring what we conceive to deserve censure, whencesoever it may proceed.

Bos.

Art. X. *Description and Treatment of Cutaneous Diseases.* Order 3d. Rashes. Part 2d. On the *Urticaria*, *Roseola*, *Purpura*, and *Erythema*; and Order 4th. *Bullæ*. On *Erysipelas*, *Pemphigus*, and *Pompholyx*. By Robert Willan, M.D., &c. 4to. 1l. 3s. sewed. Johnson. 1808.

We are happy to announce a fourth number of Dr. Willan's work on cutaneous diseases; which treats of the remaining genera of the *exanthemata*, his third order, and of the *bullæ*, which constitute his 4th order. The four numbers which are now published complete the first volume, and probably comprehend about one half of the whole system.

The first two genera of the *exanthemata*, which formed the subject of the third number, were *rubeola* and *scarlatina*; and the remaining diseases of this order are arranged under the four heads of *urticaria*, *roseola*, *purpura*, and *erythema*. The *urticaria*, or nettle-rash, although a disease well recognized by modern practitioners, has in former times been the subject of much nosological uncertainty; as appears from the circumstance of its having been described by different writers under the various titles of *scarlatina*, *essera*, *erysipelas*, *purpura*, *erythema*, and *uredo*. Dr. Willan restricts the term *urticaria* to designate 'the round, oval, or longitudinal elevations of the cuticle, usually denominated wheals, which have a white top, often surrounded by diffuse redness.' The wheals are not permanent, nor have they any tendency to suppuration; and the disease, though often attended with fever, is not contagious. Six varieties are enumerated, under the titles of *febrilis*, *evanida*, *perstans*, *confecta*, *subcutanea*, and *tuberosa*; of which the first is the most important, is said to be sometimes even fatal, occurs generally in warm weather, and attacks those who are intemperate

perate in their diet. Dr. W. here takes an opportunity of noticing the very singular effects which are produced in some individuals by the use of particular articles of food, such as the kernels of some fruits, especially almonds, and certain kinds of shell-fish. A considerable disturbance of the constitution ensues, with a cutaneous affection, which has been compared both to *urticaria* and to *scarlatina*, but which is probably not precisely similar to either of them. It is said to be alleviated by the use of the vegetable acids. We may add, from our own experience, that in the commencement of the affection, which sometimes succeeds the eating of muscles, we have seen good effects from an emetic, followed by small doses of brandy.—The cure of the febrile *urticaria* is to be attempted by emetics of ipecacuanha, mild laxatives, and, towards the termination of the disease, by bark and sulphuric acid. The *urticaria evanida*, although perhaps never dangerous, is in reality a more serious disease than the *febrilis*; it continues at intervals for months, or even years; and it renders life almost insupportable, by the irritation which it causes on different parts of the surface. The means of cure are of very dubious effect, but sea-bathing is recommended with some confidence. The other species of *urticaria* seem less distinct in their characters; and we should incline to the opinion that, by dividing the different cases of the disease into such as are with and such as are without fever, every practical object of arrangement would be obtained.

The next genus of the *exanthemata* is what Dr. Willan calls *Roseola*. He defines it to be 'a rose-coloured efflorescence, variously figured, without wheals or papulæ, and not contagious.' It is not considered as an idiopathic disease, but as attendant on some feverish complaints: it is therefore in itself seldom an object of medical treatment: but it may claim our attention from the circumstance mentioned by Dr. W., that its resemblance to measles and scarlet fever has occasioned it to be sometimes confounded with those diseases, and has no doubt been one cause of their having been supposed to occur more than once to the same individual. Several varieties of *roseola* are enumerated: but the two that most deserve attention are the *variolosa* and the *vaccina*, which, from their names, will be understood to refer to peculiar eruptions occasionally appearing during the progress of the small pox and the cow pox. The *roseola variolosa* was found, by the observations of Mr. Wachsel, to appear in about every 15th case of the inoculated small-pox, and has been thought to prognosticate a favourable disease. It is said to be a more rare occurrence in the natural small-pox.—As every circumstance respecting

vaccination is regarded with much interest, we shall quote Dr. Willan's remarks on the *roseola vaccina:*

'This efflorescence is sometimes diffuse like the Variolous rash, but it appears generally in congeries of dots and small patches, a little elevated. – It takes place in some children, especially in those who have a very irritable skin, on the ninth or tenth day of the Vaccination, about the same time that the red areola is formed round the Vesicle, at the place of inoculation: from thence it spreads irregularly over the whole surface of the body*. I do not remember to have seen this efflorescence continue vivid for more than forty-eight hours. It is usually attended with a very quick pulse, a white tongue, and great restlessness. Some inoculators attach little importance to it; others think it a favourable circumstance in Vaccination, as denoting that the skin and constitution have been fully affected. It is not nearly so frequent as the efflorescence after Variolous inoculation.'

We need scarcely observe that this occurrence affords no ground of objection to the vaccine disease.

The word *purpura* has been employed, like most other nosological terms, in very different senses by different writers: but Dr. Willan proposes to restrict it to 'an efflorescence consisting of small, distinct, purple specks and patches, attended with general debility, but not always with fever.' The first and second varieties of this complaint, the *simplex* and the *hæmorrhagica*, appear to us essentially the same disease, differing from each other only in degree. Dr. W. adopts the idea that *purpura* is materially dependent on debility of the sanguiferous system; that it principally affects women and children, who have been insufficiently fed and confined in impure air; that it is closely allied in its nature and origin to sea-scurvy; and that it is cured by 'moderate exercise in the open air, a generous diet, and the free use of wine, Peruvian bark, vitriolic acid, &c.' With due deference to Dr. Willan's authority, we cannot avoid feeling some suspicion that this supposed alliance to scurvy is adopted on theoretical grounds. In some of its phænomena, *purpura* certainly resembles scurvy: but it occasionally takes place, and even to the fullest extent, where the exciting causes of this latter disease did not exist; and, unless the eruption be accompanied by typhus, we have some reason to question the propriety of the tonic regimen here recommended. Cases of a directly contrary tendency have been published by the most respectable

'* See Dr. Pearson's Report on the Cow-pock Inoculation, in 1800-1-2, and Mr. G. Bell, on the Cow-pox, page 52.'

practitioners.

practitioners.—The fourth variety of *purpura*, the *contagiosa*, is that eruption of petechiæ which occasionally makes its appearance in typhus, when proper ventilation cannot be obtained. Owing to the improvement that has taken place in the treatment of fevers, and particularly to the more free admission of pure air, this symptom less frequently occurs than formerly.

The remaining genus of the *exanthemata* is *erythema*, which is defined to be 'a nearly continuous redness of some portion of the skin, attended with disorder of the constitution, but not contagious.' It is generally symptomatic. The different varieties of the disease are arranged under six heads, to which the titles *fugax*, *læve*, *marginatum*, *papulatum*, *tuberculatum*, and *nodosum* are applied. The principal circumstance, which renders these eruptions an object of attention to the practitioner, is the possibility of their being confounded with the measles, or *scarlatina*; in themselves they appear to be of little importance, and are seldom the direct subjects of medical treatment.

We now arrive at the 4th order, the *Bullæ*, which are characterized by 'a large portion of the cuticle detached from the skin, by the interposition of a transparent watery fluid.' The author has divided this order into three genera, *erysipelas*, *pemphigus*, and *pompholyx*: but the distinct existence of the second and third is very problematical; and we are rather surprized to find how slender is the evidence on which Dr. Willan has been induced to admit them into his system. The only essential difference between the *bullæ* seems to depend on their being accompanied or unattended by fever; and among them the *erysipelas* alone appears to be of importance, with respect either to frequency or to violence. It is thus defined:—'a febrile disease, in which some part of the body is affected externally with heat, redness, swelling, and vesications. The tumour is soft, diffuse, and irregularly circumscribed, the redness disappears on pressure, and immediately returns when the pressure is removed.'—Four varieties are described, the *phlegmonodes*, *œdematodes*, *gangrænosum*, and *erraticum*; and the symptoms of each are minutely stated, and their different forms well characterized. It is, however, questionable with us, whether they be essentially different from each other, so that it will be possible to appropriate these terms to all the cases of *erysipelas* which fall under our observation. The author takes occasion, in this part of his work, to notice that singular and most fatal disease, which was formerly epidemic in France, and which was supposed to have had its origin from the use of rye that had been affected by the ergot. The

almost equally distressing species of *erysipelas*, which at different times and in different places has been known to affect new-born children, also falls under consideration. It has chiefly prevailed in institutions in which large numbers of infants have been crowded under the same roof; and it probably originates from a want of sufficient ventilation, as well as from something improper in the nature of the food. Dr. W. remarks concerning it;—'this disease seldom appears but in Hospitals and Work-houses, where only those women can be supported to repair, who have no hope of domestic comforts, and support, during the pains of child-birth, or in the state of weakness after it. Insufficient diet, in addition to the anxiety and distress often endured previously to admission, will fully account for the reduced state of constitution in many of the mothers, and in their offspring.'—As to the treatment of *erysipelas*, the general rules are that it seldom requires bleeding; that blisters are useful, but that they should not be placed on or near the diseased surface; and that purgatives, diaphoretics, and *cinchona*, are the internal remedies on which we can rely.

With respect to the merits of this number of Dr. W.'s publication, we may observe that some portions of a system will be more important than others; and thus it happens in the present instance, the part now under consideration appearing considerably less interesting than the one which preceded it. Many of the subdivisions seem not to be so clearly defined, and some of them to be built on cases of dubious authority. The practical directions are also less satisfactory, although we are aware that any defects of this kind may be imputable not so much to the practitioner as to the state of his art. Notwithstanding these remarks, we wish it to be considered as our opinion that Dr. Willan's work is a most valuable addition to medical science; and it would afford us the greatest satisfaction, if we could entertain any reasonable hope of its being speedily brought to a conclusion.

Bos.

ART. XI. *Outlines of a Political Survey of the English Attack on Denmark in the Year* 1807. Translated from the Danish of C. P. Hellfried, Postmaster-General of Denmark, by the Author of a "Tour in Zealand." 8vo. pp. 236. 6s. Boards. Baldwins. 1809.

MUCH more than the title promises will on perusal be found in this book. It contains not only observations on the origin and issue of our Expedition to Zealand in 1807, but

but an historical detail of treaties and other public acts relative to the rights of neutral nations. Considering it therefore as consisting of two parts, the one merely descriptive of a local and particular event already well known, while the other discusses a subject of general and permanent interest, we shall confine our principal attention to the latter. Our opinion on the Copenhagen expedition has long been before the public; the majority of which, we believe, has for some time past lamented that it ever took place, not only on account of its inconsistency with our high reputation for national honour, but because the advantage afforded by it, in the command of shipping, was wholly unnecessary to a power whose naval superiority is so predominant.

Mr. Hellfried traces the history of maritime law to a remote period. The Romans and Carthaginians, during their most inveterate contests, never attacked the merchant ships of either country; and, fighting only for honour and dominion, they would have accounted it piracy to have assailed individual property. Pirates, in these ages, were treated as enemies by all nations; and the first instance of the payment of a tribute to naval depredators took place in the 15th century, when the Flemings established regular officers at Calais for the delivery of licences and clearances, at a certain rate, as the price of security to trade. The Italian republics, the earliest naval powers in modern Europe, waged commercial wars against each other, and carried privateering to a ruinous length; until at last a sense of mutual interest produced the Convention known by the name of *Consolato del Mare.* The object of these regulations was to define the situation of neutral property; and their principal provisions were that enemy's property in a neutral vessel was lawful prize, the vessel remaining free, but that neutral property in an enemy's ship was free, while the ship was a prize. The usages of Oleron and Wisby, which were subsequently adopted by various commercial places, had a similar tendency. In these early ages, the whole cargo of a ship generally belonged to a single mercantile house; and a person went along with it, in the capacity of supercargo, carrying ample proofs that the goods were in reality the property of the ostensible owners. Towards the sixteenth century, however, navigation was rapidly advancing; cargoes began to consist of the property of various merchants; and instead of a supercargo and voluminous documents, the shippers of goods gradually adopted the plan of putting no other evidences of property on board than the bills of lading, which, along with the manifest and the ship's custom-house papers, constituted the whole of the vouchers.

This abridgment of documents was conducive to expedition in business, but it opened a door to detention by privateers, under pretence that the papers were either fabricated or not sufficiently explicit.

If, from the general history of maritime Europe, we turn our attention to England in particular, we find that the fundamental principle of our Navigation-Acts was early a favourite with our countrymen. So far back as the year 1381, we passed a law that no goods should be imported into this country from the Mediterranean, in any vessels except English, or such as belonged to the countries which produced the articles. The object of this regulation was to increase our shipping, and to cut off the profits of intermediate navigators: but our shipping was then so limited as to render the maintenance of this Act impracticable. It therefore underwent various limitations, and was at last entirely repealed in 1440. Among other privileges granted in these early ages to trading towns, was the right of making commercial treaties with foreign powers. Our Edward III. concluded a commercial treaty in 1351 with the mercantile towns of Castile and Biscay, and, two years afterward, another treaty with Lisbon and Oporto. It has only been since the 17th century, that sovereigns have made it a fixed rule to be themselves the negociators on behalf of their subjects in matters of trade.

The question, which during the present age has been so much agitated between England and the neutral powers, is this,—*Shall free ships make free goods?* that is, shall an enemy's property be free from capture because it is on board a neutral ship? It was in the 17th century that the treaties of the principal powers in Europe began to embrace points connected with this question. In 1642, a treaty was concluded between England and Portugal, which was succeeded by several others, all tending to define with the greatest accuracy such goods as were denominated "contraband of war;" and which, from their evident subserviency to purposes of hostility, could not be imported by neutral vessels into belligerent countries. These treaties expressed no disposition to stop neutral ships under any other circumstances; a silence which Mr. Hellfried is inclined to interpret into an acquiescence in the doctrine that "free ships make free goods," but in this we can by no means agree with him.

Our memorable æra of the Revolution was followed by a renewal of hostilities with France; and the imperious measures, which King William adopted against neutral navigation, bore the stamp of habits acquired in a military school, — habits which are more readily influenced by the ardent suggestions of

the moment, than by deliberate respect for the authority of precedents. He went the length of interdicting *all* nations from trading to France, and threatened to maintain this novelty in maritime law by what he emphatically termed "*le droit des canons.*" Denmark and Sweden, being the principal sufferers by these measures, concluded treaties with each other in 1690 and 1691 for the reciprocal protection of their trade. They appointed convoys to their fleets of merchantmen as if they had been at war; and engagements often took place between the convoying ships and the English. During Queen Anne's war, however, our government pursued a very different policy, and caused little interruption to neutral navigation: but the war of 1740 produced a renewal of our differences with neutral nations, and brought forwards a spirited antagonist in Frederick II. of Prussia; who not only detained English property in Silesia for the satisfaction of his demands, but resorted to an open discussion of the question through the medium of the press. He published in 1752 an important tract on the rights of neutrality; and he endeavoured to explain, with a precision which had never before been attempted, the principles of the law of nations, on that subject. His work was intitled, *Exposition des motifs fondés sur le droit des gens, qui ont determiné le Roi*, &c. and our government immediately submitted it to four of our most celebrated lawyers, whose sentiments were published in the shape of a ministerial reply. This document was signed by the Duke of Newcastle, and addressed to Mr. Mitchell, the Prussian secretary of legation in London. It was published at the Hague in 1753, as was the answer which Frederick returned with his usual promptitude. These compositions possess great interest, even in the present day, and should be read by all those who desire to be thoroughly acquainted with the claims on either side.

The next war brings us to the regulation so often quoted of late under the title of "the rule of 1756." The purport of this rule is to "permit to neutrals no branch of trade in war which they cannot exercise in peace;" that is, a trade which, like that between the French colonies and the mother-country, is monopolized by the French flag during peace, cannot be legally transferred to other flags by France when at war. Our argument is, that since France appropriates to herself the whole benefit of the navigation while her own flag can carry it on, she shall not be permitted to enjoy the accommodation of neutral flags, when her own is interrupted. This regulation interfered greatly with the profits of neutrals, particularly the Dutch; and measures of opposition were

concerted with the Danes and Swedes: but the triumphant ascendancy of our navy during that war deterred them from any open avowal of resistance.

In the American contest, however, the state of things was very different. The ignorance of our ministry having caused the mismanagement of the war, and degraded us in the opinion of all Europe, the Northern Powers availed themselves of this opportunity; and, at the instigation of the Empress Catherine, they proclaimed in 1780 the far-famed "Armed Neutrality," the grand feature of which was the principle already explained, that "free ships make free goods." To this principle France immediately acceded; Spain, although so closely connected with her, gave an indecisive answer; and England refused to admit any innovation on former treaties. It deserves notice that, in the Danish Proclamation, this principle is maintained rather on the plea of equity than on any antecedent authority in public law. At the definitive treaty of peace between France and England in 1783, no mention was made of the rights of neutrals; and a similar silence was observed at the peace of Amiens. We allude to these instances, that we may correct an extremely prevalent error among our countrymen; viz. that the neutral claims present a great obstacle to peace. So far from this being the case, it is not likely that they will be at all discussed in a negotiation, because during a state of peace such disputes can have no existence. They belong exclusively to a state of war; and it is not customary, in a pacific negotiation, to anticipate the probability of future hostility, much less to prescribe the mode in which it shall be conducted.

The war which began in 1793 was marked by the high tone, which we adopted from the beginning, towards neutral powers. Their complaints of arbitrary detention by our cruizers, and of the endless delays of our courts of law, were very numerous: but our irresistible superiority in naval strength caused them to avoid the desperate alternative of hostilities. They had recourse, however, to the expedient of sending a ship of war as convoy to their merchantmen; a circumstance which gave rise to a claim on their part, that "merchant ships when under convoy should not be liable to search, because the presence of a neutral ship of war was an evidence of the neutrality of the whole." This claim was advanced by Denmark in 1800, and was viewed in so serious a light by the British ministry, that Lord Whitworth was dispatched to Copenhagen to negotiate decisively on the subject. A fleet of men of war also sailed to the Sound, in order to give efficacy to his mission: but his Lordship was unable to obtain

from the Danes a relinquishment of the principle at issue; and all that he could effect was a suspension of the grant of convoys. Meantime, the Emperor Paul, having exchanged his early predilection towards England for a very decided antipathy, proposed to Sweden, Denmark, and Prussia, the renewal of "the Armed Neutrality;" and their accession to it produced the well known attack on Copenhagen in 1801. The speedy death of that imperial madman prevented the farther effusion of human blood, and opened the way to the Convention of the same year, into which both Russia and England entered with more sincerity than generally marks the labours of diplomatists. The new sovereign of Russia was desirous of consolidating his government by a popular measure; and our cabinet, having at last become disposed to peace, was eager to deprive France of that weight in negotiation which she would have possessed by making common cause with the Northern Powers. Mutual concessions accordingly took place. England agreed to give a certain latitude to neutrals in carrying on an enemy's coasting trade, and to respect the produce of an enemy's country when it had become neutral property; while the Northern Powers, on the other hand, gave up two very essential points. They relinquished the old claim that "free ships make free goods," by consenting that an enemy's property on board of a neutral vessel might be detained; and they desisted from their late pretension "that the presence of a neutral man of war exempted her convoy from search," by admitting that this search might take place by King's ships, although not by privateers. This Convention was dated 17 June 1801, and deserves to be recorded as an example of mutual justice and moderation.

During the present war, the Convention of June 1801 has been observed as the rule of neutral trade, and our quarrels with the Northern Powers have originated in very different causes. In our differences with America, also, our objection to the conveyance of an enemy's property has formed only a small part of the motives of our conduct, for it was a question of easy adjustment. America claims no right to carry the produce of the French islands to Europe direct: but she demands, and we have acceded to her, the right of buying French produce in the colonies, and of carrying it to any part of the world after it has been imported into the United States and become neutral property.

Among the publications on this subject, which Mr. Hellfried recommends, is a work published at Paris in 1760 by Mr. Hubner, a Danish diplomatic agent, intitled *De la saisie des bâtimens neutres*.—Except Mr. Hellfried's observations on the questions

questions of maritime law, we have not discovered any passages of prominent interest in his book. It manifests throughout a tone of impartiality and moderation, but it is evidently not the work of a man who is accustomed to composition. He commends the discipline maintained by several of our officers during the siege of Copenhagen in 1807, and asserts that Sir Home Popham was the most arbitrary in the mode of carrying into execution the articles of the capitulation. He expresses great indignation, in several passages, at the incalculable delays and expences attendant on suits in our Courts of Admiralty; and he reminds us how much our character would be raised throughout Europe by a speedy distribution of justice in naval trials, as well as by temperate conduct on the part of our officers in the search of neutral ships —The translation is on the whole well executed, though not free from occasional errors.

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ART. XII. *Clerical Elocution*; or an Essay on the Delivery of Sermons and the Performance of Public Prayer. Originally written for a Premium offered by the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's, and published with their Approbation. By the Rev. W. J. Rees, M.A. Rector of Cascob, Radnorshire, late of Wadham College, Oxford. 12mo. pp 84. 2s. 6d. Walker, Strand. 1809.

WHEN the present estimable and learned Bishop of St. David's, under whose auspices this tract has been composed, and to whom it is very properly dedicated, was elevated to the episcopal bench, he found his diocese overrun by the frantic sect of *Jumpers*, and by other enthusiasts of a similar stamp. These arrogant and gloomy religionists, if they sometimes reclaim the incorrigible, too often more than counterbalance this benefit, by souring the temper and paralysing the charity of the well-disposed, whom they terrify into a submission to their forbidding tenets. It was also well known, and equally to be regretted, that the revenues of this very extensive diocese were so low that former bishops, from the moment of their appointment to it, had solely devoted themselves to obtain the first opportunity of being translated to wealthier sees. Dr. Burgess is the sixth prelate who has held it since the translation of Dr. Yorke, the late Bishop of Ely: but very different has been *his* conduct from that of his predecessors. He saw with concern his flock become the prey of a barbarizing fanaticism; the desire of their rescue and preservation superseded in his pious mind the suggestions of ambition, and the love of wealth; and he beheld, in his distracted diocese, a field for exertions

exertions by which he might deserve well of men and of heaven.

The first step which Bp. Burgess appears to have taken, in order to check the progress of religious delusion, was that of establishing the society mentioned in the title-page of this tract; and the objects of which are stated to be

'1. To distribute Bibles and Common Prayer Books (at reduced prices), small Religious Tracts in Welsh and English, gratis, among the Poor, especially such Tracts as are recommended by the London "Society for promoting Christian Knowledge."

'2. To establish Libraries for the use of the Clergy of the Dioeese.

'3. To facilitate the means of Education to young men intended for the Ministry of the Church of England, in this Diocese, who are educated in the Diocese.

'4. To encourage the establishing of English Schools for the benefit of the Poor.

'5. To promote the Institution of Sunday Schools.'

Since the Bishop has been engaged in this most important undertaking, we learn that he has been tempted to desert it by the offer of advancement to more advantageous situations: but to his highest praise be it ever remembered, that he has had the rare virtue to reject the proposition; and it is understood even to be his resolution never to separate himself from his present spiritual charge, but to die as pastor of the flock which was first intrusted to his care.

Translation-hunting has been the opprobrium of our protestant church; and in no other has this abuse been so flagrant as in our own. Much has been said of bettering the situation of curates, and of enforcing the residence of the parochial clergy: but how is it that no attention is excited by this unseemly practice of incessantly coveting the more lucrative sees? It is a practice which occasions the holy pastor to be lost in the temporal senator, the father of the church to be sunken in the obsequious courtier, and the model of christian forbearance to be annihilated in the devotee of worldly ambition. It is, in fine, a practice which must necessarily have a most injurious influence on the character of this exalted order; and be destructive of the spirit which they thus neglect to cherish, and which can alone render their labours efficient.

In the primitive church, in the modern Roman church, and in every church except the Church of England, translations have been rare; and the union between the pastor and his flock has been regarded as eminently sacred,—as a sort of spiritual marriage. In the better days of the late Gallican church, these ties were highly respected; and the instances were numerous

rous in which a Bishop, from a regard to their sacredness, has declined metropolitan honours. May the example set by the primitive Bishop of St. David's be followed! Nothing in our opinion would have a greater tendency to check those alarming inroads, which gloomy sectaries are daily making on the national church.

Of a former production of Mr. Rees, we have had occasion to speak with considerable praise; and if the nature of the present composition be widely different, the merit is not inferior. He informs us,

'That a wish to co-operate with the Society mentioned in his title-page towards the attainment of their laudable designs, as far as he was able, and his subject would admit of, predominated in his mind in composing the following Work. Accordingly, as the Education of Young Persons occupies no small part of their attention, he has endeavoured to contribute somewhat towards that important object, by making it almost *altogether* practical; and that it might be of still greater service in this respect, he has devoted a considerable portion to the Elementary part of the subject.'—

'For the use of the Junior Clergy, Candidates for Holy Orders, and Young Persons in general, his work is more particularly designed; to their careful perusal, he consequently takes the liberty to recommend it, as they will probably find it to contain several particulars worthy of their notice and attention.'

We willingly join in this recommendation; being confident that, if this little volume be carefully perused by persons of the description just mentioned, they will derive great benefit from it; since they are here furnished with an able analysis of the subject, and a comprehensive summary of principles and rules, expressed in modest and perspicuous language. Those only who have made the attempt, or who have duly reflected how rare are the instances in which those who undertake elementary compositions succeed, will perhaps do justice to the claims of this little tract. We could wish that the sensible and worthy author would fill up the sketch, by discussing his subject generally, and not merely as it applies to one profession.

A judgment of the value of Mr. Rees's observations, and of the style in which they are communicated, may be formed from the subsequent extract:

'In adjusting the several tones to their corresponding subjects, the Preacher is to use all the address he is master of; he should minutely canvass the various particulars, and study to deliver each in the most edifying manner.

'In Cathedrals, and very large Churches, care should be taken to utter the several tones in rather a middle key, as the extent of those buildings does not permit the same variety to be used in them as in the smaller ones; low tones not being sufficiently powerful to be universally

universally heard, and those that are very loud being rendered indistinct by the reverberation of echoes from distant parts of the edifice.

'Besides particular attention to his tones, the Preacher should also introduce a due variety into his pauses, making them of different lengths, according to the nature of the subjects delivered. The size of the church should be likewise attended to in this respect, as the larger it is so the longer should be the intervals of pausing. As sometimes a pause is improperly introduced, or made unnecessarily long, by accident, in such cases it is proper to give a little more than usual length to the succeeding ones, and gradually return to the proportion made use of before the interruption took place. As those who make the science of Sounds their particular study, sometimes introduce into their musical compositions a sudden pause, to produce effect, so likewise the occasional unexpected introduction of such a one in the delivery of a Sermon, will rouse the audience when nothing else would excite their attention.

'Particular parts of the discourse should be delivered slowly and deliberately, in a loud, high tone, while others in the same deliberate manner, in a low one; earnestness should be shewn sometimes, by a rapidity and vehemence of utterance; sometimes by a gravity and solemnity of manner. By attention to these several particulars, at all times giving to each subject its appropriate tone, and judiciously varying the pauses, the attention of the audience is excited; the feelings are engaged; and the understanding enlightened: the discourse is rendered more edifying; and that impression generally made, which is the object sought for in the delivery.'

The difference between sermons delivered from notes and extemporaneous addresses is thus neatly explained:

'— As premeditated sermons are intended to supply the deficiency and inaccuracy of extempore discourses, they are necessarily much superior to them, in what is most important, in correctness of thought aud propriety of language, but are generally inferior with respect to delivery. It is the want of uttering sermons, in the manner which would be naturally used in delivering the same words, were they the produce of immediate conception, that is the principal cause of that deficiency in edification, which is so frequently complained of by those who hear them. The Preacher, having the words before him, is not under any necessity of deliberating what to say, and therefore often utters them without the pauses and inflections of voice they naturally require; whereas, were he delivering himself without such assistance, he would be obliged to pause frequently, and utter his words deliberately, in order to collect his thoughts and adjust the language. Thus, when he had given out the Text, he would of course pause a short time to deliberate how to proceed; natural modesty would likewise prevent his becoming too confident of his powers at the commencement. As thoughts and words, however, grew upon him, and his discourse became animated, his pronunciation would be more rapid, his voice more loud, and his tones more varied. But when he approached the conclusion of his subject, having apparently exhausted

exhausted himself of what he had to say, his pauses would be longer, and his tones of voice gradually lower to the end.'

We could with pleasure add some specimens of the directions which the author gives for the delivery of the different parts of the church-service, but we must be contented with referring to the tract itself. It has afforded us much satisfaction in the perusal, and in the opportunity of paying a deserved tribute to a resident clergyman of the county of Radnor, and diocese of St. David's: for it is cheering to behold, in these sequestered scenes, men who are possessed of cultivated minds, and who are elevated by rational piety.

Jo.

MONTHLY CATALOGUE,

For AUGUST, 1809.

RELIGIOUS.

Art. 13. *Lectures delivered in the Parish Church of Wakefield, in the Years* 1802, 1804, 1805, *on that Part of the Liturgy of the Church of England contained in the Morning Prayer, and on the Litany.* By Thomas Rogers, M.A. Second Edition. 4 Vols. Crown 8vo. pp. 340. about in each Vol. 1l. 4s. Boards. Longman and Co.

We learn that the congregation, before whom these Sunday-evening lectures were delivered, so highly approved them, that Mr. Rogers was earnestly and repeatedly solicited to publish them; and, considered in the light of popular addresses, they will probably obtain a favourable reception beyond the parish of Wakefield Mr. R. has endeavoured, for the use of the members of the Established Church, to present, in the spirit though not in the form of Doddridge's Family Expositor, distinct paraphrases, comments, and practical improvements of the Sentences at the beginning of Morning Prayer; the Exhortation; the General Confession; the Absolution; the Lord's Prayer; the *Gloria Patri*; the Psalms; the Lessons; the *Te Deum*; the *Jubilate*; the Apostle's Creed; the Versicles after the Creed; the Collect for Peace; the Collect for Grace; the Prayers for the King, Queen, and Royal Family; the Prayers for the Clergy and People; the Prayer of St. Chrysostom; the Benediction; and the Litany, the parts of which are considered under the heads of Invocations, Deprecations, Obsecrations, Intercessions, and Supplications. These subjects occupy 102 Lectures; to which are added two Sermons, the first preached on a Christmas and the other on a New Year's day.

Mr. Rogers's zeal in this branch of exposition has carried him to an unnecessray length, and obliged him to employ no inconsiderable portion of repetition. Had he prepared an edition of the Morning Prayer and of the Litany, with Notes, he could have condensed all his explanations into much less compass, without diminishing the effect.

effect. In their present form, they strike us as unnecessarily redundant; and indeed the author himself is aware of this objection, for he confesses, in the Advertisement, that 'a considerable similarity will be observed both in the matter and mode of application.'

The discussion of doctrinal points is unavoidable in the wide range of topics occupied by the preacher; and though he is as orthodox as the Church can wish, he offers 'no imbittered reflections upon the principles, or conduct of those, who conscientiously differ from him in opinion.' Passages of scripture are quoted in support of every doctrine of the Church, and for this practice he is to be applauded: but we did not expect, after the long controversy which has been lately maintained concerning the authenticity of 1 John v. 7., and after the ablest scholars and biblical writers of the age have unanimously pronounced it to be spurious, that Mr. Rogers would refer to this passage, and desire those who wish to see a vindication of it to consult Poole's Synopsis of Dr. Hammond. Has Mr. R. heard nothing of the writings of Porson, Marsh, Griesbach, &c. who have examined the point with more minuteness and accuracy than either Poole or Hammond had ever the power of doing?

As a sample of the lecturer's mode of expanding, even where it was not absolutely necessary, we shall quote his commentary on the plainest petition in the *Te Deum:*

"*Vouchsafe, O Lord, to keep us this day without Sin.*" The necessity of this petition must be evident to every one that considers to what numerous and strong temptations we are exposed, and how insufficient we are to support and defend ourselves against them. We are constantly surrounded by dangers; and the most advanced, as well as the weakest Christian, has daily need of renewing and strengthening grace. For though his mountain may seem strong, and he may feel as if he should never be moved, yet he cannot continue in safety a single moment without the protecting arm of God. We all have need to pray that he would keep us as the apple of his eye, and hide us under the shadow of his wings.'

Mr. R. is so desirous of illustrating on all occasions, that the petition in the Litany, in behalf of women labouring with child, is thus explained *to the comprehension of the meanest capacities:*

'Their perilous situation, during the period of pregnancy, sufficiently justifies the insertion of this request in our public intercessions at the footstool of divine mercy. And that, together with the pains and dangers attendant on the event of child birth, are * justly numbered among the sad effects of sin. For though the woman was first in the transgression, and consequently suffers, in giving life to others, those agonies which the strongest men, were it possible they should feel them, would find almost unsupportable; yet man should recollect that he also was a partner in the sin, and that the woman suffers not for her own offence only, but likewise for his. He ought therefore to join in this intercession with great importunity. The very heathens were so strongly impressed with a sense of the need of some exttaordinary interposition *of* this painful and dangerous moment, that they

* What is the nominative to this verb? *Rev.*

had

had a peculiar Goddess *, to whom they addressed their solemn prayers for her assistance; and though they mistook the object, yet the act was right, and is worthy to be imitated by us, who have a God, even the Lord Jehovah, mighty and able to save in every time of need. To him, therefore, let us offer our earnest petitions that every female, in the hour of her extremity, may find him a present help, and the God of her salvation.

"*That it may please thee to preserve all women labouring of child, we beseech thee to hear us, good Lord.*"

The prayer *against sudden death*, to which many persons have objected, is strenuously defended by Mr. Rogers: who observes that several substantial reasons may be urged for adopting the language of the Church on this subject, and particularly mentions the three following; '1st, That a sudden death is often an unprepared death; 2dly, That though a real Christian will always die safely, yet there *may be times and seasons* when his sudden departure would neither be attended with that comfort to himself in the act of dying, nor that advantage and satisfaction to his connections, which it otherwise might be; and, 3dly, If the person assailed by death has spent his life without any serious regard to his future existence, it must surely be desirable that he should have some warning of his approaching dissolution.' Had the whole of Mr. Rogers's commentary on the Church Service been so weak and impotent in point of argument as these reasons, we could have said very little in its favour; for what can be more vicious than to deduce a general principle from partial premises; or to assert that all men at all times should pray against sudden death, because to some men at certain times and seasons this event cannot be desirable?

Texts of scripture are affixed as mottos to these Lectures: but, as the Morning Prayer is in fact the text, and the discourse is a mere commentary on it, surely it would have been preferable at the head of each lecture to have placed those portions of the Liturgy which were subsequently to be discussed. Mo.y.

Art. 14. *The Economy of a Christian Life;* or Maxims and Rules of religious and moral Conduct, arranged from the sacred Scriptures, and adapted to Christians of every Denomination, with short explanatory Notes. By the Rev. W Bingley, A.M. F.L S. and late of Peterhouse, Cambridge. 2 Vols. Large 12mo. 18s. Boards. Stockdale, jun. 1808.

Mr. Bingley's labours in this work are certainly so far commendable, that no employment can be more appropriate to his character and office than a diligent attention to the writings of the sacred volume. He says that his design has been 'to collect into a small compass, all the leading maxims and rules of conduct that are there laid down; to arrange them under appropriate heads in such manner as that they should read connectedly with each

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' * Lucina. She was usually addressed in the following words: "*Audi me, veneranda Dea, cui nomina multa, pregnantiûm adjutrix, parientûm dulce levamen, sola puellarum servatrix.*"

other;

other ; and to accompany *all* the difficult passages with explanatory notes.' He speaks very modestly respecting the execution of the plan, and adds, 'all the commendation I can expect is for good intention, and a desire at least of rendering myself useful.' To this praise he is undoubtedly intitled, whatever defects may attend the performance ; which is certainly not singular in its nature, though it may in some respects vary from others of a similar kind. His object, we are also informed, 'has been to select, not so much the doctrinal as the practical passages :' but we cannot consider him, in some instances at least, as sparing of the former ; and we remark one selection which, without a short comment, may be in danger of leading to a false idea of the Supreme Being*.—'The different readings (it is also said) are for the most part, those of Coverdale, Purver, and the Bishop's, Doway, and Geneva Bibles.' Surely a reference should have been made to the many important, useful, and well-founded criticisms and emendations which have been promulgated in more recent days. Several of the notes are pertinent and judicious, while others are more trifling and immaterial. Mr. B. intimates that the Jews might have justified a *hatred of enemies* by some expressions employed in one of the psalms† of David : but this is by no means their drift ; they are merely devout aspirations and effusions, suggesting in strong terms the highest reverential regard to God, and rather pious grief for than enmity towards the wicked, however severely David might censure their practices. Hi.

Art. 15. *Sermons on various Subjects.* By John Bidlake, Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence. 8vo. pp. 239 7s. 6d. Boards. Murray. 1808.‡

Of these sixteen discourses, the first four treat on the Seasons of the Year ; and the subjects of the other twelve are, The Omnipresence of God, —The Worship of God, —The Sabbath, —The Pharisee and the Publican, — Attainment of Salvation, —Peaceable Disposition, — One Thing needful, - a Visitation Sermon, —On Occasion of a School Meeting, —The Education of Children, — Against profane Swearing, —and Discontent. In one or two of them, the author employs his pen in opposition to those who chuse to distinguish themselves by the character of *Evangelical* preachers ; and in the sermon on our Saviour's parable of the Publican and the Pharisee, Mr. B. seems to turn against them some weapons of their own, or which they claim as their own.

The language of this writer is generally plain and correct, often warm and powerful ; and commonly intelligible, we should hope, to those mingled Societies before which they may have been delivered. Some errors of the press ought to have been corrected. One particularly in page 127, line 12-13, where the word proscribed appears, instead of prescribed ; a minute but important difference. Do

* John, iii. 16. p. 95. † Psalms cxxxix. 21, 22. Vol. II. p. 15.

‡ For other sermons of this author, see M. R. Vol. 76, p. 183. Vol. 78. p. 86. Vol. 80. p. 284, &c.

Art. 16. *A Sermon against Witchcraft*, preached in the Parish church of Great Paxton, in the County of Huntingdon, July the 17th, 1808; with a brief Account of the Circumstances which led to two atrocious Attacks on the person of Ann Izzard, as a reputed Witch. By the Reverend Isaac Nicholson, A.M. Curate. 8vo. pp. 40. 1s. Mawman.

'In the year 1593, (says Mr. Nicholson) an indelible mark of infamy was stamped on the inhabitants of Warboys, in the county of Huntingdon, for their folly and wickedness in carrying to trial, and afterwards to execution, three of their unfortunate parishioners, for the alledged offence of witchcraft. The better informed part of the community may believe that the doctrine of witchcraft has been long exploded, and that it does not, in this enlightened age, disgrace even the lowest orders of the people of England; but the following statement of facts will convince them of their mistake, and, allowing for the difference of science and civilization, will shew that Great Paxton, in the same county, is more than on a level with Warboys, for ignorance, credulity, and barbarity.' The statement which ensues is indeed extraordinary in these days; and it is highly honourable to the good sense and humanity of Mr. Nicholson, to have shewn compassion to the inoffensive and injured sufferers. His suitable reasonings will surely prevail against the ignorance and cruelty of infatuated people: but Hebrew, Greek, or Latin, though not foreign to the subject, may not avail much with the inhabitants of Great Paxton. Reason and christianity will doubtless correct their folly, while the law of their country awfully sets forth their danger.

Hi.

Art. 17. *Natural Theology*, or a Demonstration of the Being and Attributes of God, from his Works of Creation, arranged in a popular Way for Youth. By William Enfield, M. A., Author of Elements of Natural Philosophy, Pronouncing Dictionary of the English Language, &c. &c. 12mo. pp. 172. 2s. 6d. Tegg.

The subject here chosen is certainly worthy of being attentively and skilfully treated; and though the volume is not without its defects, and marks of haste, it is calculated for the instruction and improvement of young minds, to whose attention it may be justly recommended.

Do.

Art. 18. *An Historical View of Christianity*; containing select Passages from Scripture; with a Commentary by the late Edward Gibbon, Esq. and Notes by the Late Lord Viscount Bolingbroke, Monsieur de Voltaire, and others. 4to. pp. 135. 12s. Boards. Cadell and Davies.

"Look the innocent flower, but be the serpent under it," was a rule which the artful Gibbon knew well how to practise in his history of the progress of Christianity; and though his sneers, sarcasms, and sly insinuations, are concealed with all the address of a man who was a perfect master of language, we did not imagine that any scholar could be such a dupe as to adduce passages from the History of the Decline and Fall of the Roman Empire in confirmation

firmation of the truth of Scripture. When an infidel appears to advocate the cause of Revelation, we should resist the profered aid with a *Timeo Danaos et dona ferentes*, and take it for granted that he means not to support but to betray. By all who read with attention, the commentary of Gibbon is seen to be adverse to the text which it is adduced to support; and it is an instance of *gullibility* to represent the historian of the Decline, &c. as "speaking a good word" for the apostles. This infidel, so far from severely condemning Polytheism, labours to excite our admiration of "the elegant mythology and cheerful devotion of the Pagans;" and it is a singular attempt to illustrate those texts of scripture which condemn Idolatry, by the aid of such a commentator. It is true that Gibbon says that "the light of reason and of faith had exposed to the greatest part of mankind, *the vanity of idols*:" but is not the whole strain of his previous eloquence intended to shew that this effect was produced more by the former than the latter illumination? Does he not expressly tell us that "the philosophers of Greece have left us the most sublime proofs of the existence and perfections of the First Cause?"

The compiler of the present volume either is not awake to the insidious manner of Gibbon, and to that *rire sous cape* in which he indulged, or he presumes that others will conceive the historian to be writing in sober seriousness, when he produces passages from him in confirmation of Divine Truth: but the Gospel wants no such auxiliary; and we consider the labour which has been bestowed on this compilation as not only thrown away, but as a most glaring proof of indiscretion. How would Gibbon shake his sides if he could have a peep at it! **Mo.y.**

Art. 19. *The Credibility of the Jewish Exodus*, defended against some Remarks of Edward Gibbon, Esq.; &c. By the Rev. W. Cockburn, A. M. Christian Advocate in the University of Cambridge, &c. Crown 8vo. pp. 93. 3s. 6d. Hatchard. 1809.

A passage in Gibbon, quoted in the work just noticed, has induced Mr. C. to undertake a defence of the history of the Jews contained in the book of Exodus. "The contemporaries of Moses and Joshua," says Gibbon, "had beheld with careless indifference the most amazing miracles; under the pressure of every calamity the belief of those miracles has preserved the Jews of a later period from the universal contagion of idolatry; and in contradiction to every known principle of the human mind, that singular people seem to have yielded a stronger and more ready assent to the traditions of their remote ancestors than to the evidence of their own senses." Here is an instance of this historian's sarcastic attack on the scriptures; and it is the object of the 'Christian Advocate' to repel the insinuation that the account given in Exodus is incredible, by endeavouring to shew that the Jews, who came out of Egypt under Moses, did not view "the most amazing miracles with *careless indifference*." He acknowleges a strange intellectual blindness in this chosen people; and he admits that, as they were unable to distinguish miracles (properly so called) from the effects of magic, the former 'left a weak impression on their minds, and it

was some time before the Israelites could certainly determine whether Moses was a commissioned messenger of God.' We apprehend, however, that this argument is more plausible than weighty. If miracles could not be distinguished from magical arts, no utility could result from producing them; and it is moreover obvious that the superiority of the former over the latter was demonstrated to the Israelites, before they left "their house of bondage." The dividing of the Red Sea was indeed an amazing miracle; and though it cannot be said that they viewed it with indifference, it must ever remain a matter of surprize that a people, who had been preserved by such a display of Divine Power, should soon return to idolatry, and that Aaron himself should consent to be instrumental to this relapse by making a golden idol in imitation of that which they had seen in Egypt. We must, perhaps, be contented with the explanation which the history itself gives, that they were a "stiff-necked people;" and that it required a series of Divine Manifestations to cure them of those inveterate habits of idolatry which they had contracted in Egypt.

When Moses was absent on the Mount, Mr. C. supposes that the Israelites might have thus reasoned:

'We have been deceived; we are an ignorant and uninformed people; a magician of superior craft and subtlety has taken advantage of our want of experience, and has dealt falsely with us: By deeds which appeared to our imperfect understandings, supernatural, he has beguiled us from our habitations, where, though in servitude, we yet dwelt in peace and in abundance; he has brought us into a desert, an unknown and horrid region, from whence we have no power of escape; and fearful at length of our detection and of our wrath, he has, by necromantic dexterity, disappeared from our eyes for ever: let us kneel down and worship the sacred deities of Egypt, and implore their aid to conduct us back in safety.'

It is scarcely possible to believe that a people could be capable of being thus stupid: but it must be recollected that they were in a very particular situation, without a plan; and we cannot exactly calculate the amount of their fears and apprehensions.

Mr. C. cannot be regarded as having '*fully* considered' the case of the contemporaries of Moses, in the space of the 60 small pages which he has devoted to the subject; nor can we characterize his essay by the epithet *profound*. In the chapter on the contemporaries of Joshua, the author, though not countenanced by scripture, places the evidence of Faith on a par with that of sight; and he asks a question, at p. 76-7, which cannot be deemed pertinent. The concluding chapter, on the present state of the Jews, is urged as corroborative of their history as recorded in the Bible; and it is contended that the antient Jews did not view miracles with careless indifference, and that the present race of Jews are not held to their religion solely by a belief in those miracles.

Mo.y

POETRY, *and the* DRAMA.

Art. 20. *The Sultana*, or the Jealous Queen. A Tragedy by William Gardiner. 8vo. 2s. 6d. Longman and Co.

Mr.

Mr. Gardiner's powers in the pathetic may be judged from the following short scene, in which a female slave having fainted from terror at the threats of the Dey of Algiers, a Doctor is called in :

' Enter Eunuch and Jew Doctor.

' *Jew*—I was coming to the Haram ; what's the matter ?
I am sure this is Captain Hawkins' daughter. (*Aside*)
Fatima.—Only our master and young miss here
Have been having a game of romps.
Jew.—I think the play has been a little too rough. (*Holding a bottle of salts to her nose.*)
Fatima.—Doctor ! you know the Turkish law esteems
Woman as a freehold, and possession makes them
Tenants for life. However, our Master
Has been foil'd for once.
Jew.—Thank God !—(*Aside.*) The colour is come to her lips,
And she breathes quick.
I'll beg you to retire, and leave her to my skill.—(*To Fatima and Eunuch.*)
Eugenia *opens her eyes, and screams, seeing the* Doctor.
Jew.—Hush, Sultana ! 'tis the Doctor and your friend.
Eugenia—(*Rising*)—Villain ! fell serpent hisses are softer to mine ears
Than those vile sounds.
Jew.—She has an amazing spirit, no wonder
She frighten'd the Dey —(*Aside.*) Miss Hawkins !
Eugenia (*Wildly*)—Miss Hawkins, did you say ?
Tell me, good Mussulman, where you learnt that name.
Jew.—I am no Mussulman, but a friendly Jew :
And, by degrees, will inform you how I
Learnt your name.
Eugenia.—Good Jew, make no delay.
Jew.—Can you with fortitude hear news ?
Eugenia.—Mine ears have been so accustom'd to misery,
That a tale told in thunder would not a arm them.
Jew.—But mine are cheerful tidings ; and joy
Will burst the heart's weak strings as fast as sorrow.
Eugenia.—Insult not affliction with imposture.
Alas ! what joy is left this wounded heart !
A prisoner to a barbarous tyrant,
And for ever sever'd from my friends and father !
Jew.—You have a friend nearer you than you expect.
Your father is in Algiers, and lodges in my house
Eugenia—(*Delirious*)—My father ! O God ! My father did you say ?
Drive out that turban'd monster from my sight :
Here point the dagger—Eugenia's breast is open !
Old woman, take away these treach'rous jewels ;
(*Throwing them away*)
I'll wear the bunch of flowers my father
Gave to me at Naples.

Jew.—What have I done? Poor, poor young lady!
O cruel power! to torture so much innocence.
Her father will die with grief.—(*Gives her a draught.*')

In the perusal of such *animated* scenes as these, no wonder if the reader should exclaim in the words of the author—

'Can I refuse these tears?—
no! if death closed up
These watery sockets, they would burst o'er
Till my full heart were empty.' O.

Art. 21. *The Ladies' poetical Petition for a Winter Assembly at Newport in the Isle of Wight.* 4to. 2s. 6d. Ridgway. 1808.

Bravo! Few of our rhime-makers in the *Great* island of *Great* Britain could have drawn up a more sprightly and humorous petition in the name of the ladies, than this poet of little Vectis. It was a happy thought to make the ruling passion of the Fair *The Passion for Dancing*; and the arguments addressed to the Lords of the Creation, to induce them to *keep up the Ball*, have all that ludicrous effect which a writer would wish to produce on such an occasion. That man, indeed, must be very saturnine who can peruse these verses without a smile. We have been much amused by them; and we will impart some of the gratification which we have received, by copying a portion of this well-managed poetical petition.

'Each *sex*, and each *race*, through existence will show it,
The *priest*—the *philosopher*—*statesman*—or *poet*,
Each *youth*, and each *greybeard*—each *maid*—*young and old*;
Be she *forward* or *shy*—be she *warm*, be she *cold*,
Whatever her *manner*—her HEART's true rehearsal
Will be—that the PASSION she 's sure 's—UNIVERSAL!—
That DANCING and LOVE are so nearly allied,
ONE could not *exist*—were the OTHER *denied*,
And tho' all this *low world*—and a better *above*,
Were truly well lost—if but once—LOST FOR LOVE;
Yet the way to save both from so dreadful a fall,
And to keep up the WORLD—is——to KEEP UP THE BALL!!!——

'Neither GENIUS—nor WIT—nor PHILOSOPHY wise,
Whether soaring on Fancy's gay wings to the skies,
Or walking more gravely, this mortal abode,
Diffusing the flowers they cull'd on the road,
Have ever pretended, one word to advance,
To discourage, disgrace, or disparage, the DANCE!!!
'And tho' *gloomy*, *old* CICERO—surly and sad—
Once said "*no man would dance—but was drunk, or was mad:*"
The remark he recanted, as soon as he made it,
And declared "*he was drunk*—or—*he wouldn't have said it.*"

'THEN since we have prov'd, as we trust—*to your feeling*,
That the subject on which we're so strongly appealing,
Is one so important—so form'd to employ
All our hopes and our wishes—our cares and our joy—

That

That no heart can endure scarce existence *without it*;
We trust that you'll list' our "PETITION" *about it*,
And consider, how *hard* is the lot of us ALL,
Who *born but for* DANCING—*can't muster a* BALL!!!'——

We suspect from certain hints respecting the nature of the conversation among gentlemen over their wine, when the Ladies retire, that some male bard, who is in the secret, has drawn up this Ladies' Petition. Mo-y.

Art. 22. *The Flowers at Court.* By Mrs. Reeve. 12mo. 2s. 6d. Boards. C. and R. Baldwin.

Suppose not, gentle reader, that any allusion is here made to the present Lord Mayor and the Lady Mayoress, and that their *brilliant* appearance at St. James's has been celebrated in a poem! No such circumstance has animated Mrs. Reeve's muse; which is dedicated not to the *Flower* of the City Belles but to the *Flora* of the Meeds and Gardens, displaying the splendors of *her* court, and enumerating the *fashionables* who attend *her* levee. Since Dr. Darwin has set the plants billing and cooing, this lady thought that she might be permitted to make them bow and curtsey, to pass them through the manœuvres of a levee-day, and to present the Flowers, with all courtly decorum, in Flora's drawing-room. After the honour done to the animal creation by "the Peacock at Home," "the Fishes' Grand Gala," and "the Lion's Masquerade," &c. &c. she conceives that it is high time that the *Flowers* should have their turn; especially as not less instruction can be gleaned from a playful exhibition of the subjects of the vegetable, than from a display of those of the animal kingdom. Mrs. R. depicts poor Flora "in doleful dumps," on hearing of the honours conferred on the Peacock, &c., and she is counselled by her maid of honour the *Rose*, to assent to a Gala of Flowers; which is appointed, passes off with great *éclat*, and is duly recorded by the *Myrtle*, in the character of poet-laureat. The whole thus morally concludes:

'Of their visits to Court long the MYRTLE shall write,
While to all 'tis a subject of lasting delight.
But ere to oblivion the theme she resign,
The Muse would illustrate her moral design.
And first to the lovely, the young, and the gay,
This lesson the *Tulip* may surely convey,
That vain are the beauties of form or of face,
Unattended by Modesty's mild winning grace;
For far more attractive is her downcast eye,
Than those confident looks which decorum defy.
From the *Rose* should the proud and the arrogant learn,
Tho' exalted themselves, no inferior to spurn;
For to station or rank, merit is not confin'd,
And the truest nobility dwells in the mind.
But to strengthen in goodness the young ductile heart,
A truth still more important my tale would impart.
It would whisper to those now in life's lovely spring,
Forget not *Time* flies with too rapid a wing.

Like the Goddess endeavour to make him your friend,
And improvement with pleasure be careful to blend.
For if with good sense and with virtue you charm,
In your bosoms his progress shall wake no alarm.
And tho' beauty's rich bloom from your check he displace,
He'll repay to the mind what he steals from the face.
As the *Evergreen* then, in each season you'll reign,
And your brightest attractions unchang'd shall remain.'

The tendency of this pretty little *jeu d'esprit* is to promote a knowlege of botany,—a very healthy and innocent pursuit. Mo-y.

MEDICAL, CHEMICAL, &c.

Art. 23. *A Review of the Report of the Royal College of Physicians of London, on Vaccination.* By Benjamin Moseley, M. D. 8vo. 3s. Cuthell and Martin. 1808.

Art. 24. *An Expostulatory Letter to Dr. Moseley*, on his Review of the Report of the London College of Physicians on Vaccination. By M. T. C. M. B. F. L. S. 8vo. 1s. 6d. Murray.

Art. 25. *An Answer to Mr. Highmore's Objections to the Bill before Parliament*, to prevent the spreading of the Infection of the Small Pox; with an Appendix, containing some interesting Communications from Foreign Medical Practitioners, on the Progress and Efficacy of Vaccine Inoculation. By Charles Murray. 8vo. 2s. Longman and Co,

We have already, on so many occasions, given our sentiments very much at large on the subject of Vaccination, that we do not consider it as necessary to enter very minutely into the consideration of each of these pamphlets. Dr. Moseley proceeds in his old career, attacking vaccination with humour as gross as that of his own *Lues Bovilla*; and while he disbelieves the innumerable facts that have been adduced in its favour, he affects to place implicit confidence in all the ridiculous tales that have been invented to its discredit. We say *affect*, because we can scarcely persuade ourselves that, as a man of education, he can really believe the statements with which his pamphlet is filled.—In order that our readers may judge for themselves how far this opinion is well founded, we shall quote two sentences from Dr. Moseley, in which he describes the new diseases that are said by him to be generated by the cow-pox:

'Ox-faces to human beings,—I mean distempered into resemblance,—and long patches of hair, like cow's hair, growing on eschars after cow-pox ulcers, may not have been seen by the College; but some extraordinary instances of both have been seen by me.'—'The face swollen, with the eyes distorted by Strabismus; tumefaction, or abscesses, sometimes sanguineous, about the zygoma, orbits of the eyes and cheeks; the nose flattened, the front tauriform, and the countenance so changed, that people have, with much reason, given this sort of face the appellation of Ox-face.'

With respect to the *Expostulatory Letter*, we are sorry that the author should have conceived it to be requisite to write an answer to the

the ravings of Dr. Moseley; and we regret still more that he has, in some parts of this answer, condescended to employ the same species of weapons with those which his antagonist has wielded. We admit, however, that the tract is not without marks of ability; the writer understands his subject; and he illustrates some of his positions in a striking and appropriate manner.

With Mr. Murray's pamphlet, though not containing any thing which can strictly be considered as new, we were on the whole pleased. We think that he succeeds completely in repelling Mr. Highmore's objections, and in shewing that this gentleman does not comprehend the object of the bill which he attacks. We were also gratified with that part in which he speaks of the mischief that has been done by the Small-Pox-Hospital, in not only permitting but even encouraging variolous inoculation. This practice, which has been discontinued only within the last few months, has already received our most decided reprobation; and we hope, for the sake of humanity, that no consideration will ever induce the governors of that institution to resume it.—Our readers will excuse us if we make rather a long quotation from this part of Mr. Murray's work, since it is a subject which we are anxious to have distinctly brought before the public eye:

'Take as an instance, the late practice in the Small-pox Hospital: in 1802, the vaccine was substituted for the variolous inoculation; and such was their truly laudable zeal for this new and admirable preventive, that with a sort of pious fraud, they administered it to many who inconsiderately preferred the small-pox, and thought that they were receiving that species of inoculation; so that between January and December 1802, only *thirty-nine* out-patients were inoculated with small-pox at that Hospital; and in the succeeding six months, but *ten* persons were so inoculated, making only *forty-nine*, in a year and half. This very soon produced a most evident effect on the mortality by that disease in London, for, in 1804, by this vast decrease of small-pox inoculation, and the proportionate increase of vaccination, only *six hundred and twenty-two* persons died of the small-pox, whereas in the preceding year, there died *one thousand two hundred and two*.

'By an unaccountable and fatal change in the councils and practice of the above hospital, the inoculation of out patients with small-pox, was revived with such vigour, that, in 1805, *two thousand three hundred and thirty-eight* were thus inoculated. Now mark the result; in this year, in which this baneful system was thus extensively renewed by the inoculation of two thousand three hundred and thirty-eight individuals, with the small-pox, *one thousand six hundred and eighty-five persons* fell martyrs to this disease, that is, an increase of *one thousand and sixty-three* deaths took place in one year.

'On the 19th of December in this memorable year, the principal medical officer of the small-pox Hospital stated in his report "that the small-pox had been more *epidemic* in the metropolis than at any period since 1796." This, I apprehend, is one of those epidemics which, according to Mr. Highmore, returns every three or four years; and, although I am not a medical man, the ordinary understanding

standing which I possess, enables me to infer from these facts, that, fatal as it was, this epidemic was manufactured at the Small-pox Hospital.

'But unhappily, the hospital did not draw this inference: for the number of inoculated out-patients was in the next year, (1806,) increased to two thousand five hundred and and sixty-five; and in 1807 this disease was communicated by inoculation to no less than *four thousand two hundred and forty-six patients*, who were turned loose in all directions of this great metropolis, and obliged by the rules, to attend several times at the Hospital with the disorder upon them.' Bos.

Art. 26. *Modern Medicine*; containing a brief Exposition of the principal Discoveries and Doctrines that have occasioned the recent Advancement of medical Philosophy, with Strictures on the present State of medical Practice, and an Inquiry how far the Principles of the healing Art may become the Subject of unprofessional Research. By David Uwins, M.D. London, &c. 8vo. pp. 200. 6s. Boards. Tipper. 1808.

Dr. Uwins observes that the present state of the public mind, on medical subjects, exhibits 'a species of intellectual democracy,' in which the ardor of investigation is carried to such an extent, as to overthrow all respect to preceding opinions and practices; and in which the mystery of former times is discarded, and in its room is established an almost unlimited spirit of scepticism. The idea is, to a certain degree, just, as least so far as it relates to the first part of the representation; though with regard to the second, we should doubt whether the modern practitioners have not as much confidence in their particular views of disease, as the older physicians had in their more systematic hypotheses: — but, whatever we may think on this point, we must coincide with the author as to the propriety of the attempt to draw a 'line of distinction, which, exclusively of artifice, and independently of interest, must ever divide the professional from the popular cultivation of medical philosophy.'

After these introductory remarks, the Doctor takes a hasty survey of the history of medicine from the days of Hippocrates to our own times; and by observing the successive rise and fall of the different systems, which have each had their reign, he is led to inquire into the nature of the errors which have thus invariably produced the decline of those systems. These he classes under four heads, empirical, hypothetical, metaphysical, and physical. Perhaps none of these terms is logically proper, and yet they serve to mark distinctions which are worth notice. By empirical errors, the author means such as are produced by hasty deductions, or by drawing general conclusions from insulated facts; by the second term, he designates the too common practice of inferring a supposed similarity between phænomena which are in reality distinct; by metaphysical errors, he means those which proceed from attempting to ascertain the nature of causation; and by physical, those which depend on a false application of doctrines, derived from other departments of science, to the operations of the living body. He offers some illustrations and examples of these different kinds of erroneous reasoning, and afterward lays down the principles on which 'the medical philosophers of modern times'

profess

profess to establish their claims to a more stable reputation than that of their predecessors.

'They are careful (he says) to analyse and compound the elements of their knowlege; they are industrious to separate that which is conceived from that which is deduced; they remain content with ultimate facts, in place (*instead*) of restlessly seeking for final causes; and lastly, in the true spirit of eclectic philosophy, they seek for truth beyond the sphere of authority, and follow science untramelled by sect.'

This is undoubtedly the spirit which ought to guide them in their researches; and we hope that it is an increasing spirit, though we cannot flatter ourselves that it is yet become general.

It appears that Dr. Uwins is an admirer of the Brunonian doctrine; and that, with some modifications, he receives it as the one which best coincides with the phænomena of the living body. He is indeed aware of its imperfections, and clearly points out some of the inconsistencies into which it must unavoidably lead its implicit followers: but still he thinks that it has had a powerful effect in promoting the science of medicine; that it has operated in removing former errors; and that it has substituted in their place many important truths.—We are more disposed to admit the first of these positions than the latter. The system of Brown, like a state of political anarchy, may have eventually produced a favourable revolution in the minds of the medical world, by destroying all prejudices in favour of previous hypotheses and established authorities: but this is a good which is purchased at the expence of much evil, and of evil which is certain while the good is remote. When we come to scrutinize into the tenets which were maintained by the staunch Brunonians, we tremble at the consideration of the consequences which must have resulted from them. Bos.

Art. 27. *Chemical Philosophy;* or the established Bases of modern Chemistry, intended to serve as an elementary Work for the Study of that Science. By A. F. Fourcroy, Counsellor of State, &c. &c. 3d Edition, considerably enlarged and amended, translated from the French by W. Desmond, Esq. 8vo. 7s. Boards. Symonds.

This is a translation of the third edition of Fourcroy's well known work on the philosophy of chemistry, the original of which we reviewed in our 49th Vol. It is a book of so much authority, that we are glad to see it in an English dress; and in general we have no reason to complain of the execution of the translator's task, though in a few instances a desire of aiming at something like originality has tarnished his performance. We refer to some notions which Mr. Desmond has acquired about the scientific terms that occur in the work: as for instance, he quarrels with the word 'vegetable,' and transforms it, throughout his book, into 'vegetal,' in order that it may correspond with 'animal' and 'mineral.' Do.

CATHOLIC QUESTION.

Art. 28. *The Substance of a Speech which ought to have been spoken in a certain Assembly,* on the Motion made by the Right Hon. Henry Grattan,

Grattan, May 25, 1808, "That the Petition from the Roman Catholics of Ireland should be referred to a Committee of the whole House." With Supplementary Notes, on the Idolatry of the Romish Church; the Proceedings in Parliament respecting the Royal Popish College at Maynooth; and the reported Speech of the Right Rev. the Bishop of Norwich, in the House of Lords, 1808, in Support of the Petition of the Irish Roman Catholics. 8vo. pp 95. 3s. Stockdale, jun. 1809.

Probably the writer of this speech would have spoken it if he could: but, having no seat 'in a certain assembly,' he is reduced to the necessity of delivering his parliamentary oratory from the press. Here it rages with no ordinary vehemence against the members of the Romish church; whose complete liberation is resisted on the ground that not only the political maxims said to be held by that church, but also her prominent religious principles, must ever render her a just object of our distrust, jealousy, and dread. Having conceived an inveterate prejudice against Popery, he is also inclined to regard those Protestants who have taken the liberal side in the discussion of the Catholic claims, as losing sight of the original principles of separation from the church of Rome: but we cannot permit such an insinuation to obtrude itself without censure. Shall it be said that we are indifferent to our principles, unless we take strong and violent measures to support them? Do we renounce our Protestant principles, because we protest against that intolerance with which we charge the Church of Rome? Do we lose sight of the proper grounds of Protestantism by saying to the Catholic, "We wish to take no civil privilege from you *because* you are a Catholic?" That the Romish church has been disgraced by a very persecuting spirit cannot be controverted: but our principles teach us not to return evil for evil. Indeed, if sects, as they obtain the upper hand, constantly advert to former injuries, no end can be put to sufferings on account of religion.

The present writer contends that Popery is essentially tyrannical, and not less hostile to civil than to religious liberty: but it ought to be considered that this tyranny cannot be exerted till she becomes the dominant religion, and is armed with all the thunders of the state; an artillery which she is not likely to obtain in this country. On the other hand, the spirit and enlightened views of the times will more or less operate on the great body of the Catholics; and the annihilation of the power of the Roman Pontiff, who has now dwindled into a mere bishop of Rome, must prevent his becoming an object of terror to Protestant Sovereigns. It is very fitting, however, to give full consideration to the matter contained in this speech, since the question of Catholic emancipation is not trivial. Catholics must be aware of the source of the apprehensions of Protestants: but they may fairly reply to this writer, when he discusses the doctrines of their church, that supposed errors cannot be urged as a bar to toleration; because in that case the dominant church, who must believe her own tenets to be the truth, is justified in denying toleration to all Protestant dissentients as well as to the members of the Romish communion. Was Popery, in the Catholic cantons of Swisserland, 'formidable to the liberties of mankind?' Is it impossible for the

members

members of this communion to be good subjects to a Protestant prince? We are inclined to believe that, by making them full participants in the blessings of the British Constitution, we shall not undermine their loyalty and attachment. Bodies of men are never made rebellious by kindness; and if the experiment of emancipation was tried on the majority of the population of Ireland, can it be supposed that it would weaken the Government or endanger the Empire?

As Catholic priests are necessary for the Catholic population of Ireland, it is surely a very politic measure to erect a Popish College in that country, and to preclude the necessity of sending their youth to the colleges of France, Spain, and Italy. Moy.

Art. 29. *Necessity for Universal Toleration*, exemplified in the Speeches on the Catholic Question, in 1805 and 1808, by Mr. Henry Grattan, M. P. Lord Hutchinson, K. B., the Earl of Moira, the Bishop of Norwich; and in the Sentiments of Sir J. C. Hippisley, Bart. M. P. carefully revised and corrected from authentic MSS. To which are subjoined a succinct Expression of the Bishop of Landaff's Opinion relative to the Policy and Expediency of the Question, at this momentous Crisis, and the late French Imperial Decrees respecting the Papal Dominions. With preliminary Observations. By a Protestant Layman. 8vo. pp. 202. 5s. Cadell and Davies.

We are pleased to see these speeches collected, and given correctly to the public. The sentiments contained in them are creditable to the liberality of the age; and the great doctrine which they urge, viz Universal Toleration, is the most effectual towards amalgamating the different sects and communions in one civil community, and forming an homogeneous mass of those particles of the social body which, without this pervading principle, would always repel each other. Since all cannot be expected to think alike, especially on the mysterious and metaphysical subject of religion, the only rule of concord is *mutually to agree to differ*; and it is well remarked by the author of the Preliminary Observations, that 'he who values his own freedom ought to teach himself to respect that of other men.' If our own opinions strike us as true and important, we ought to recollect that our neighbour's opinions present themselves to him exactly in the same light; and that if it be allowed to judge of Truth for others, and to instil it either by force or (which is nearly the same thing) by civil influence, the spirit of persecution must always prevail, or at the best a large portion of the community will feel all the mortification which results from a restricted and irritating sufferance. When it is partial, toleration conveys the humbling idea of being *endured*; and it implies a *censure*. *Universal* Toleration alone can put all religions on a par in the contemplation of the Magistrate, or afford that degree of *religious* which is compatible with *civil* liberty. The Protestant Layman remarks that liberty is not the exclusive possession of a sect, but the inheritance of man, the property of nations; it belongs not to this or to that religion, but to all times, to all places, and to all countries.

On this strong and elevated ground, he advises the Catholics to place their claims; and if they, as a body, felt the force of this doctrine, they would indeed merit the blessing for which they contend. It is honourable to Protestants to plead this principle in behalf of a Church which, till very lately, had much to learn on this head; and we trust that the liberality of the Reformists will teach Papists a detestation of religious persecution. If creeds must be examined as a preliminary to the grant of civil privileges, and if orthodoxy be the only passport to the rights of citizenship, then the British Constitution must ever remain a *peculium* engrossed by the Elect, while those who cannot produce this spiritual title are of course excluded. In one respect, however, the non-elect are put on an exact par with the elect; they are allowed to be equally intitled to bear the burdens of the state, though not admitted to a participation of its blessings and immunities. Ought such a system to prevail long among a people advancing in knowlege and jealous of their rights? Examination must evince both its injustice and its impolicy, and manifest the wisdom of Universal Toleration. We contend for the discussion of the question of civil rights on general principles; and we reprobate the assertion that supposed errors or absurdities in a man's faith shall exclude him from the notice of his sovereign. We are not a little surprized at the conduct of certain protestant sectaries, who, while they assume to themselves full liberty to dissent from the Established Church, would resist the petition of the Catholics. To such, and to all who want sufficient information, or are transported by party-zeal, we recommend the speeches here printed; which shew that the maxims which we have asserted are just, and that the state of Ireland requires the immediate application of them to that portion of the Empire. The concluding sentence of Mr. Grattan's speech in 1805 is very impressive. 'Half of Europe' (he now might say almost the whole) 'is in battalion against us, and we are damning one another on account of mysteries, when we should form against the enemy and march.'

In the speech of Dr. Bathurst, Bishop of Norwich, delivered in 1808, that liberal Prelate declared our jealousy of the Catholics to be 'unworthyof a frank and enlightened people;' and he gave it as his judgment that since 'they maintain no tenets destructive of moral obligation or subversive of civil society, their speculative opinions can never, with justice or with reason, be urged as excluding them from civil and military situations.'

Unless we should unfortunately retrograde to the darkness of the middle ages, these doctrines must prevail.

Mo-y.

POLITICS.

Art. 30. *Sketches on Political Economy*, illustrative of the Interests of Great Britain; intended as a Reply to Mr. Mill's Pamphlet, "Commerce Defended," with an Exposition of some of the leading Tenets of the Economists. 8vo. pp. 124. 3s. 6d. Longman and Co.

The controversy excited by Mr. Spence's pamphlet, intitled "Britain Independent of Commerce," has been already so fully laid before the public, that we consider it as quite needless to resume the dis-

cussion of it at present. The author of the pamphlet before us coincides in many respects with Mr. Spence, although in others he finds himself obliged to differ from that visionary and superficial economist; but we cannot compliment the writer of these 'Sketches' on his knowlege of political economy, when we find him seriously arguing that 'commerce dissipates the resources of a country, and should be gradually restrained by the abandonment of external connections.' The science of political economy, however, is so useful, that we are averse to discourage even the most imperfect attempts to elucidate it; and therefore, instead of enlarging on his errors, we shall take notice of a few of the points in which he has arrived at correct conclusions. He says very properly (page 8.) that agriculture, instead of being more productive, as is vulgarly supposed, when farms are small and numerous, has never been carried to any considerable length until farms became large, and the efforts of several individuals were subjected to the superintendance of one. He is correct also in saying, (p. 97.) that the operation of the sinking fund is nothing else 'than paying the people with their own money, or taking out of one pocket and putting into the other.' In his Appendix to the pamphlet, we find two good ideas; first, that the great empire of Napoleon contains the seeds of its own destruction, because the vassal kings, who surround it, will soon forget the hand that raised them; and secondly, that, 'if the people of any country be free, they will rise in support of their government; but enslave them, and it becomes a matter of indifference by whom they may be ruled.'—The satisfaction excited in the reader's mind, by such remarks as these, must however be seriously diminished, when he finds the same author so credulous as to draw conclusions from the pretended letter of Talleyrand to Bonaparte in December 1802, explaining the advantages of a continuance of the peace of Amiens;—a letter which has long been understood to have been a fabrication on this side of the water, on the part of some individual who was desirous to increase the popularity of the war. This writer's prejudices against commerce lead him also to distort history so far as to call Carthage and Venice only 'ephemeral states;' and in regard to Mr. Mill's pamphlet, which he professes to answer, he seems unconscious of the comprehensive mind and happy application of knowlege which that work displays. The style of the present author, however, is good, and his reading appears to have been considerable. Lo.

CORRESPONDENCE.

We have received Mr. Custance's letter relative to our account of his *View of the Constitution of England*, in our last Number; and we are glad to find by it that, in a second edition, he has very materially qualified the objectionable passage in praise of bribery, which we felt it our duty to censure. We certainly knew nothing of that second edition till his letter reached us, nor have we now seen it: but we take the amendment on trust from his quotation, and accede to his request of copying it. We must observe, however, that it is as a matter of favour, rather than as an act of *justice*, that we thus give him an opportunity of rectifying his former error; for he must remember

remember that, though he is now sensible of it, he is still answerable for its original publication. He now gives it thus:

"Pensions and sinecures bestowed personally or relatively for services to the state, cannot be objected to when they are granted with discretion; but they are greatly abused when given without any regard to real merit. A free government is endangered, whenever the loyalty of its subjects is purchased; and probably no state has ever recovered that has been once generally infected with the fatal distemper of *bribery*. It is, however, in a moral view, that the evil with us is chiefly to be dreaded. The specious patriot may indeed inflame the popular feelings by an outcry about an increase of *taxes* for pensioners and placemen; but it is possible that were all objectionable sinecures at once abolished, the burdens of the state would be no more lightened by such a measure than a first rate ship distressed in a storm would be, by the officers throwing overboard their pocket-money and trinkets. If indeed there were a kingdom or society of men perfectly virtuous, the direction of public affairs would be chearfully committed to the most able; and the rest, so far from envying their exalted station and emoluments, would think themselves happy in living under their guidance and protection. All corruption would vanish, and every one would in some way contribute to the public prosperity. But so long as human nature remains what it is, a perfect government, however hoped for, can never be expected."

Den.

The Letter signed *T*. is received: but the writer must be aware that we cannot pay unlimited deference to a statement which is not sanctioned by any name.

G. G.'s *jog* has been communicated: but we cannot undertake to say when it may produce a *movement*.

*** The APPENDIX to this Volume of the M. R. will be published with the Review for the next month; and various interesting *Foreign Books* have lately been received, of several of which we shall give accounts in that supplement

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To the READERS *of the* MONTHLY REVIEW.

In addition to the notice respecting the supply of deficient Numbers of the M. R., which was inserted in the last Review and in various advertisements, the Editor begs to apprize the readers of this work that ALL numbers, which may now be procured of the publisher, are sold by him at the same price at which they were originally issued, and with the same allowance to booksellers. It has been customary, on similar occasions, to make an increased charge for old and scarce numbers or volumes: but the MONTHLY REVIEW has received such distinguished public patronage for such an (almost) unexampled length of time, that nothing like an advantage can be taken of the wants of its friends, in this instance; though a great expence has been incurred in keeping up its stock, and in recently placing it in accessible order. If, therefore, gentlemen find themselves charged by their agents a greater price for particular Numbers of the M. R., (*not re-printed*) than those Numbers bore at the time of publication, they are requested to take this notice that *no such charge originates in Pall Mall.*

It is in agitation to *re-print* ALL *the scarce Numbers*, so as to form a limited number of fine setts, and to supply every deficiency that now exists.

Errs. pp. 378, 430.

THE

APPENDIX

(Private)

Errors in the last Appendix.

Table of Errata, line 13. for
for 'occurs', r. occurs.
N. should be
for 'occur', r. occurs.

p. 466. l. 25. put a comma after 'Germinal.' no comma in the proof
l. 35. the word 'Venice' should be in Italic.
l. 40. put a comma after 'Floreal.' not marked in the proof

463. l. 6. for 'insence', r. incense. no comma in the proof

467. l. 4. for both. for 'ou', r. où.

468. l. 1. for 'fidéle', r. fidèle. marked ou in the proof

473. l. 9. for 'illusion', r. allusion. fidéle, in the proof

525. l. 30. for 'was', r. were. illusion, in the proof
was, in the proof

...mercial and the *Criminal* Co... we now propose to give a general view of the contents of the former of these legislative enactments, and to select from it those passages which appear to be most deserving of the English reader's perusal.

The volume is divided into four books: the first relates to Commerce in general; the second to Maritime Commerce;

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I Gentlemen

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Errors, pp. 378, 430.

THE APPENDIX TO THE FIFTY-NINTH VOLUME OF THE MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Code de Commerce*, &c. ; *i. e.* The Commercial Code, a Stereotype Edition, conformable to the original from the Imperial press. With a Developement of the Motives which led to the Formation of this Code, and an analytical and explanatory Table of Contents. 8vo. pp. 274. Paris. 1808. Imported by De Boffe. Price 6s.

IN the Appendixes to the fifty-fifth and fifty-sixth volumes of the New Series of our Review, we presented our readers with a report of the *Code Napoleon*, or Civil Code of Imperial France ; and of the discussions which took place in its formation. We concluded that article by mentioning that, if the literary intercourse between the countries should be renewed, we should endeavour to furnish ourselves with such works as would enable us to lay before our readers a complete view of the Napoleon legislation ; and though, unfortunately, this intercourse neither is nor is likely soon to be re-established in its former state, we have been able to procure copies of the *Commercial* and the *Criminal* Codes. We now propose to give a general view of the contents of the former of these legislative enactments, and to select from it those passages which appear to be most deserving of the English reader's perusal.

The volume is divided into four books: the first relates to Commerce in general; the second to Maritime Commerce ;

the third, to Bankruptcy; and the fourth, to Commercial Jurisdiction. They are preceded by an *Exposé des Motifs*, or an exposition of the motives which influenced the opinion of the framers of the code in some of its principal articles; and this paper is written with ability, though it is strongly tinged with the quaintness both of sentiment and style which is found in almost all the writers, if they may be so termed, of the Napoleon school.

Article I. of the Code is a kind of general preliminary address, by Messieurs *Regnaud*, *Jaubert*, and *Réal*, Counsellors of State. It begins with a just compliment to the *Ordonnance du Commerce* and the *Ordonnance de la Marine* of Lewis XIV., and then shews, in a few words, that the new order of things made a farther code of commercial regulation necessary.

'A century and a half have already elapsed, since an able minister laid the foundations of the commercial wealth of France: he directed the activity and energies of a nation which was already great, though only at the dawn of her power, towards manufactures, which were then almost unknown; towards the arts, which were almost wholly neglected; towards maritime expeditions, which were abandoned, even on our own coasts, to our neighbours; and towards the vast operations of commerce with the new and the old worlds, which were then monopolized by Holland and England.

'It was not sufficient to have developed the general principles of commerce, to have formed great companies, to have incited by them the emulation of individuals, and to have directed industry to the working of the raw material, wherever it was to be found; in a word, it was not sufficient to have put the mind of a great nation into activity, but it was necessary to regulate this activity; to place, within the general reach of all traders, the knowlege of the first principles of their profession, and to shew them the important consequences deducible from these principles, as well as their application to ordinary occurrences: in fine it was necessary to bestow, both on internal and on maritime commerce, a civil legislation, adapted to all their wants.

'Accordingly, the *Ordonnance du Commerce* appeared, and in a few years afterward, the *Ordonnance de la Marine*.

'France will always rank among her noblest monuments of legislation these two works, prepared and published under the influence of *Colbert*'s genius; the happy result of the studies of the ablest lawyers, and of the experience of the most eminent merchants.

'But the state of the French Empire is become such as to render these laws unsuitable and inadequate to her occasions. The superficies of the territory of France has been nearly doubled. In the north, whole states, and in the south, vast provinces, have made a large addition to its maritime frontiers, to its navigable rivers and canals, to the immense variety of its agricultural productions, and to the unceasing augmentation of the productions of her industry.

'Moreover

Moreover, the manners of the whole nation, and particularly of its commercial part, have undergone a great change.

'In this moment of oscillation, it was important to seize on the mercantile spirit, and to fix it in the path of honour and success.'

These State-Counsellors then proceed to give an account of the manner in which the Code was formed:

'Scarcely had the Emperor assumed the reins of government, when he perceived and developed the truths which are here traced out for you. On the 13th of March 1803, a commission was appointed to prepare a plan of a Commercial Code; and on the 13th of December 1804, (little more than a year after the commission was framed,) Messrs. *Vignon*, *Boursier*, *Legras*, *Vital-Roux*, *Coulomb*, and *Mourgues*, presented to government the fruit of those labours for which they are so much intitled to public gratitude.

'But this undertaking was as yet only the speculation of a small number of individuals. His Majesty wished to collect, as it were, the general opinion of the mercantile and judicial departments; and with this view, the plan was sent, by his order, to the councils or chambers of commerce, to the tribunals of commerce, and to the tribunals of appeal. All of these bodies presented us with their observations; and the compilers of the code, after having formed an accurate analysis of this large collection, annexed to it some useful corrections, and suggested some considerable alterations.

'Thus submitted to His Majesty's council, the Code was there discussed by his order; while he himself was advancing, with his triumphant eagles, to the extremity of the north.—Victory presented the *Code Napoleon* to the enfranchised Poles; and thus, on the banks of the Vistula, wisdom was employed in forming laws which were destined to be the commercial codes of Europe.

'The composition and promulgation of this code engaged so much of His Majesty's attention, and its leading features were so deeply impressed on his mind, that, on the very day after his return to his capital, he ordered it to be read and discussed in his presence. There it underwent a general revision, the effect and result of which we shall state to you, as we present you with an account of the discussions to which the particular articles gave rise.'

We fear that the latter part of the following extract is as applicable to England as it is to France:

'Before the year 1789, independently of the three chief classes into which the French people were divided, each order was subdivided into degrees, ranks, and professions; and each fraction of the great body had its order marked, its degree assigned, and its circle traced out by law, custom, or opinion:—but in that year, (an epoch distinguished at once by glory and by misfortune,) when the good sense of a great number attempted without success what the will of an individual has since accomplished without difficulty, at that epoch of the humiliation and punishment of *all vanities**,

* —*de l'humiliation et de la vengeance de toutes les vanités*,—

every class was depressed or elevated in the same degree; the bands of all corporations were broken; the limits of all professions were effaced; the French regarded themselves as on an equality before the promulgation of the law, but they soon found themselves equal in misery, and finally became equal under terror. Then each citizen, insulated by fear, and urged by necessity, sought the means of subsistence in the only profession which could procure it, in those times of nominal and individual wealth, but of real and general poverty. Every man was a trader; every house became a magazine; and every ground floor that opened into the street became a shop, which under the illusions of hope was furnished at a great expence, and on credit, but which bankruptcy soon shut up with disgrace; and in which succeeded to each other either ignorance or deception, unskilfulness or dishonesty.

'Since the re-organization of society on a different basis, and the prevalence of order has once more been renewed, every one has resumed his former situation, or is settled in the profession which he had embraced, or has entered on a new career; in fine, the citizens have classed themselves, as of their own accord, under the insensible guidance of the hand which directs them.

'Nevertheless, the traces of the evil are not effaced, and its sources are not dried up. Opulence has not yet fallen to its true level, and honour has not re-ascended to its former elevation. Order and Economy, those two sources of all prosperity in a commercial house, do not yet prevail universally; and, particularly in great cities, they are too generally disregarded. The luxury of the warehouses, of the shops, of the apartments, of the inhabitants, is still the characteristic of too many merchants; and it takes place of that scrupulous vigilance, that modest probity, and that exact fidelity, which rendered the buyer a customer, and the customer a friend.

'We have seen merchants without books, books without accuracy or order, and too often books in which the apparent exactness of a year was only the real fraud of a week;—writings arranged to conceal knavery from creditors, or to screen frauds from justice. We have seen bankruptcy reckoned among the means of becoming rich, and we have beheld wives acquiring to themselves riches by the ruin of the creditors of their husbands; and securing, by an ante-nuptial settlement of property for their separate use, the means of a nefarious luxury, at the expence of the misery of several families.

'Our manners have been and still are too indulgent to such conduct; and the laws are insufficient against crimes so heinous. His Majesty has observed this fact with regret and sorrow; and it is his wish to apply a prompt and efficacious remedy to the evil.

'Hence the severity of the regulations which you will find in this Code, respecting the keeping of fraudulent accounts, the separation of property between husband and wife, the indirect advantages granted to females, and some failures which may be acknowleged innocent, as well as those which have been occasioned by misconduct or concerted by fraud. Probity, once more encouraged, will applaud the rigour of the rules which are about to be established;

knavery will dread them ; and many will forthwith discharge their duties through fear, who will soon afterward submit to them through custom, and conclude by finding it their interest to fulfil them. Good morals will spring up anew from the bosom of good laws.'

To this anticipation of reform, we can devoutly wish success : but, unfortunately, previous legislative predictions, as boldly and as distinctly made, have often failed.

We shall next advert to the account of the origin of Bills of Exchange, and to a very sensible discussion of a great point of law respecting them; viz. whether the payer of a bill be legally acquitted in paying its amount to the person presenting it for payment, if that person has obtained the possession of it by fraud or any other wrong, of which the payer is ignorant. It seems to us that the legislative provision is just; and that the reasons assigned for it, by the framers of the Code, are unanswerable.

' After nations had begun to affix the form of money to precious metals, the expence and risks unavoidably attending the transfer or conveyance of them to distant correspondents involved internal commerce in much inconvenience, and rendered trade with foreigners almost impracticable. The *Bill of Exchange* was therefore invented. This device which forms, in the history of commerce, an epoch almost comparable to that of the discovery of the compass, or of America, caused all these inconveniencies to vanish. The Bill of Exchange set moveable capitals at large, facilitated the motion and disposition of them, and created an immense amount of credit. From that time, commerce knew no limits but those of the world.

' Whether Europe is indebted for this noble discovery to the commercial genius of the Jews, who were banished from France, and who harboured in Lombardy, or to the Florentines, who were expelled from their country and had settled in France in consequence of their intestine divisions, the Bill of Exchange, so convenient in its form, so energetic in its expression, so simple in its object, and so fruitful in its consequences, holds the first rank in contracts of credit.

' To this title, the attention of the most distinguished legislators has been directed '—

' The 145th article of the Code decides a point on which much variation had ever existed in the jurisprudence of our tribunals. It provides that the person, who pays a bill after it becomes due, is, in the presumption of law, legally acquitted of it, without regard to the means by which it comes into the holder's possession. Several decrees of the courts of judicature had determined otherwise ; and some of the most distinguished legislators were divided in their opinions. *Pothier*, *Jousse*, and others, who hold the principle that no one can transfer to another more right in a property than he himself possesses, have maintained that the payment is not valid, if it be not made to the true creditor ; and that he, who has paid to a

false acquittance, or to a false order, is not acquitted in regard to the real owner of the bill. But are those principles, and those rules of right, from which we are not permitted to swerve in the ordinary course of civil affairs, applicable in this case ?—Can the Bill of Exchange, that species of money which is stamped with the coin of commerce, which is launched into general circulation, which traverses with such rapidity so many cities and nations, and which in so short a space of time becomes the successive property of such a number of persons, whose names and signatures are unknown to him who must honour it when due, on the day and on the very instant of its presentation, —can the Bill of Exchange be subjected to these rules ?

'That the application of the principles subjecting it to these rules should be complete, it would not be sufficient to see that the receipt and last order should be right; it would also be necessary to prove the legality of all the intermediate indorsements, beginning with the last and advancing upwards to the very first. Such a system, if formed into a compulsory law, would render the payment of Bills of Exchange almost impossible, and would annihilate their circulation.

'At the same time, it could not but be observed that a regulation which, without limitation, should declare that every person, who duly honours a Bill of Exchange, is legally acquitted from it, must necessarily be attended with some inconveniences; it might be considered as exempting the person paying the bill from all obligations of precaution or prudence; as making the Bill of Exchange merely an order to deliver an article to the bearer; and as appearing to set up, against the true owner of the bill, an absolute right of demurring to his claim, though there should be a fraudulent collusion between the holder of the bill and the person paying it, or a negligence in the latter as criminal as fraud. All this was foreseen; and on this account the Code only declares that the party shall be legally presumed to have duly discharged the bill. Thus legal presumption is in his favour: but it will always be in the power of the true owner to give evidence of such facts as he thinks should make the person, who has paid the bill, answerable to him for its amount.'

The part of the code which treats of *Maritime Commerce* is prefaced, or (if the expression may be used) is *motived*, by the following observation :

'Courage, necessity, poverty, and even the love of plunder, were the first causes of navigation among the antients: but that source has been purified: useful communications and a regular commerce, founded on reciprocal faith, have succeeded lawless piracy. The Phœnicians appeared first on that grand theatre, distinguishing themselves above all nations by their daring voyages, by the extent of their enterprizes, and by the grandeur and power of the colonies which they had founded. While the ocean was yet a stranger to commerce, the vessels of Tyre covered the Mediterranean, and her maritime laws passed to Rhodes, and thence to Carthage. Under the name of Rhodian Laws, they were adopted by the Romans, who admired their wisdom.

They

They governed at that epoch the commercial world: but the destruction of the Roman empire, by the invasion of the Barbarians, caused them, as it were, to vanish; and they sunk into the most profound oblivion.

'It was not till towards the 12th century that Maritime legislation dawned on Europe. Then appeared the *Consolato del Mare*, which all commercial nations eagerly adopted. At a later period, Wisbuy, Brussels, Lubeck, Amsterdam, and Antwerp, rendered themselves famous by their maritime regulations. Guienne claims the *Judgments of Oleron*; and Rouen (that industrious capital of fertile Neustria,) quotes with pride *the Standard of the Sea*.

'From these rich and fruitful sources, the compilers of the *Ordonnance* of 1681 derived those principles of equity and wisdom which characterize their work; and it is without doubt a great misfortune that the verbal-process of that noble law has not been preserved, since we should have drawn from it some luminous truths.'

On the very important subject of *Bankruptcy*, the reporters thus express themselves:

'Our antient laws did no more than prescribe to the insolvent debtor certain forms, the non-observance of which was attended with no danger to him; and a warrant for his imprisonment was the only security to the creditors. Bankruptcy was regarded merely as a misfortune, so long as no fraud was proved; and the bankrupt was left in the free disposition of his property. The carelessness of the creditors, who were without a guide and without support, made them wholly dependant on the debtor. The syndics were chosen, in the first moments of bankruptcy, sometimes by pretended creditors, often by the friends or relatives of the bankrupt, and almost always by a small number of creditors present, who were to be indemnified at the expence of the absent. They disguised the improper conduct of the bankrupt and the true state of his affairs, and thus forced the discouraged creditors into disadvantageous terms. The effect of this system was to prevent the bankrupt's disgrace, to deprive his creditors of three-fourths of their property, and to leave the bankrupt in possession of the means of continuing his course of insulting luxury.

'If such an arrangement was prevented by some indignant creditors, the general body of them took the concern into their hands: but the settlement of the affairs was intrusted to those who found their interest in protraction and delay; their proceedings were subject to no authorized inspection; and at last, the creditors, wearied out by reiterated delays, abandoned all hope of a dividend.'—

'Having thus given a faithful representation of those abuses which existed, (and the truth of the representation none, we believe, will contest,) it remains for us to explain to you the system of the new law which we propose; in order that you may be enabled to judge whether, (as we venture to flatter ourselves,) the provisions of the new code will furnish a remedy against the former abuses, will prove an effectual protection to creditors, will be a bulwark sufficiently powerful against misconduct and fraud, and will form a security sufficiently stable for the public good.

'Engaged in the formation of a law of this importance, we found ourselves placed between two rocks which we were bound to avoid with equal care; viz. too great severity towards misfortune, and too great an indulgence to knavery. Thus the first question which came before us (and we were aware that the solution of it must be the foundation of the whole system of our law on the subject,) was,—"Ought the merchant, who fails in his engagements, and who becomes bankrupt, to be presumed from the mere circumstance of his bankruptcy to be guilty of fraud, or be considered as unfortunate, till the time when the examination of his books and debts shall ascertain the fact?"

'We have laid before you the abuses arising from the old law; which, from the bankrupt's being presumed to be unfortunate, left him in independence, almost granted him impunity, and generally forced his creditors to sign, at his pleasure, his discharge and their own ruin.

'On the other hand, it would appear too rigorous to consider every failure as a crime; and to drag before the criminal tribunals, every tradesmen whom the pressure of the times, or the urgency of circumstances, had rendered incapable of fulfilling his engagements.

'It happens, not unfrequently, that a shipwreck is the cause of bankruptcy; in that case, we can only blame chance. Commerce has its storms as well as the sea. The events of the world, political convulsions, war, peace, scarcity, and even plenty, bring unforeseen changes, cause sudden convulsions in commerce, and baffle the best concerted schemes; in fine, it frequently happens that the merchant, deceived by his confidence and overwhelmed at once by several bankruptcies which press on him, is himself forced to shrink from those engagements which otherwise he certainly would have fulfilled.

'These just and powerful considerations claim the serious attention of the legislator, and restrain him equally from inflexible severity and dangerous indulgence. It has therefore been deemed necessary to consider every bankrupt, not as criminal, nor yet as innocent, but as a debtor, whose conduct requires a strict examination and strong evidence of honesty.

'A violation of engagements and property has taken place; and a wrong, therefore, has been done. He who has done this wrong may have been led to it by misfortune, misconduct, or roguery. If he has been induced to it by misfortune, he ought to be protected; if by misconduct, he ought to be corrected; if by fraud, he ought to be delivered over to the severity of criminal law. The *misfortune* should be proved by himself; the *misconduct* by his creditors, or the public accuser; the *fraud*, by public authority.

'In no case should the bankrupt have the administration of his effects; they are pledged to his creditors, and are their property. He ought even to be deprived of personal liberty, unless the examination of his conduct affords a presumption of his innocence.

'So long as his creditors are unknown or unascertained, and so long as the absent creditors have not had an opportunity of proving their claims, the administration of his effects, the examination of his papers, and the management of his affairs ought to be intrusted to disinterested

disinterested persons, nominated by the tribunals of commerce, and superintended by a judge of that tribunal. The creditors, as soon as they are ascertained, ought to interfere in the choice of the men who are intrusted with their interests; who should be acquainted with the whole process, and with all the details of the administration of the bankruptcy. The commissary accelerates their co-operation, and verifies their proceedings. No arrangement can take place between them and the debtor, except by a majority in number of creditors, whose debts amount to three-fourths of the whole debt of the bankrupt.

'If no arrangement be formed, the creditors, united, ascertained, and enlightened by the accounts which an impartial administration renders to them, name the syndics; who, under the superintendance of the commissary, and the authority of the tribunal, make a prompt liquidation, and equal dividends.

'During the whole progress of these operations, the commissary, the agents, and the syndics, are bound to make known to the magistrate, before whom the security has been given, all the circumstances of the bankruptcy. He may, of his own authority, receive the necessary documents; and, as soon as any indication of misconduct or fraud appears, he is required to cite the bankrupt before the correctional tribunal, or deliver him up to the criminal tribunal.'

We sincerely wish that these legislative provisions may prove as salutary in practice as they are full of promise in theory: but we suspect that they are too complicated. The ascertainment of the legal morality or immorality of a bankrupt, previously to his bankruptcy, appears to us to lead to inquiries of too general and too subtle a nature for judicial discussion; yet we are pleased to find that the investigation, and the proceedings under it, are to be intrusted to a public functionary, and not to the creditors themselves. No one can be quite so improper a judge of a debtor's conduct, as an interested and irritated creditor.

The most curious part of the work before us is that which establishes the *Commercial Jurisdiction*, and which fills the fourth book. We should be glad to translate the whole of it for the benefit of our readers, but are prevented by our restricted limits. We must, therefore, content ourselves with quoting the first title of the book, which shews the number of the tribunals, and the judges and other officers of whom they are composed:

'TITLE 1st.

'*Of the Organization of the Tribunals of Commerce.*

'A public regulation shall fix the number of the tribunals of commerce, and the cities which, by the extent of their trade and their industry, shall be qualified to contain them.

'The circuit of each tribunal of commerce shall be the same as that of the civil tribunal, within whose district the tribunal of commerce

merce is placed; and, if several tribunals of commerce shall be established within the jurisdiction of one civil tribunal, particular circuits shall be assigned to each of them.

'Each tribunal of commerce shall consist of a presiding judge, of judges, and of assessors. The number of judges must not be less than two nor exceed eight, exclusive of the president. The number of assessors shall be proportioned to the need of their service. Public regulation shall determine the number of judges and assessors for each tribunal.

'The members of the tribunals of commerce shall be chosen in an assembly composed of reputable merchants, and principally from the heads of those houses which are most antient, and most remarkable for their probity, order, and œconomy.

'A list of the most eminent merchants of the district shall be drawn up by the præfect, and approved by the minister of the interior; their number must not be greater than twenty-five in those towns in which the population does not exceed 15,000 souls; and in the other cities, it must be augmented in the proportion of one elector for every thousand persons of its population.

'Any merchant may be appointed judge or assessor, if he be of the age of thirty years, and if he has exercised the profession of a merchant with honour and distinction for five years. The president must be of the age of 40 years, and can only be chosen from among the senior judges, including those who have practised in the actual tribunals, and also the senior consular judges for mercantile affairs.

'The election, followed by an individual scrutiny, shall be determined by an absolute majority of votes; and, when the choice of a president is about to take place, the special object of that election shall be announced before the scrutiny.

'At the first election, the president, and half the judges and assessors composing the tribunal, shall be nominated for two years; the other half of the judges and assessors shall be nominated for one year; in the succeeding elections, they shall be all nominated for two years.

'The president and judges cannot remain longer than two years in one place, nor be re-elected until after the interval of one year.

'A recorder and a civil officer, appointed by government, shall be attached to each tribunal: their salaries, vacations, and duties shall be determined by public regulation.

'Conservators of commerce for the execution of judgments, requiring a warrant for the apprehension of the person, shall be appointed for the city of Paris only; and the form of their organization and privileges shall be determined by a particular regulation.

'The judgments in the tribunals of commerce shall be awarded by three judges at least: no assessor can be called, except to complete that number.

'None can act by proxy on the tribunals of commerce, conformably to the 414th article of the code of civil process; and none can plead for a client before these tribunals, unless the client personally authorizes him before the audience; or unless he be constituted by a special power. That power, which may be given at the bottom of the original or the copy of the citation, shall be produced before the recorder,

recorder prior to the hearing of the cause, and be by him inspected without any charges.

'The functions of the judges of commerce are only honorary.

'The tribunals of commerce are under the jurisdiction and superintendance of the grand judge, minister of justice.'

We do not see much to admire in these commercial tribunals. To form a good judge, an union of talents, of application, and of experience is required, which is not often found in the same person; and can it be expected that there will be a sufficient growth of them in France to supply these numerous tribunals? We are aware that the profound and multifarious knowlege of a lord chancellor, or of a lord chief justice, will not be required from the members of them: but they should have some acquaintance with the general law of contract, and the general law of evidence. At least, impartiality must be required from them: but how can this impartiality be expected, when the members are to be the leading commercial men of the district which is subject to their jurisdiction; some of whom must often be immediately or remotely interested in the case under their cognizance, or in some other case nearly allied to it, in fact or principle? We therefore freely own that we augur no great good from the establishment of these tribunals: but we shall be happy to find ourselves deceived in our conjectures; since we earnestly wish that France should enjoy the highest degree of internal happiness. Indeed, as we have formerly remarked, no nation prospers without transferring a great share of her prosperity to her neighbours.

The code before us certainly deserves the serious perusal of those who bestow their attention on that important branch of science, the philosophy of law. Of the *Code Criminel*, we shall endeavour to supply the reader with an account in some future number.

But.

ART. II. *Tableau Historique*, &c.; *i. e.* An Historical View of the Campaigns in Italy from the 4th Year (1795) to the Battle of Marengo; followed by a Summary of the Operations of the Army of the East (Egypt,) and by the Particulars of the Ceremonies of the Consecration and Coronation of his Imperial Majesty Napoleon the Great, Emperor of the French and King of Italy All the Views have been taken on the Spot, and the Plates have been engraved after the original Designs by *Charles Vernet*. Folio. Paris. 1806.

NATIONAL vanity is a feeling which authors and artists are ever inclined to gratify; and from the days of old Homer to the present, conquerors, though the scourge, have been

been the pride and most admired theme of the world. If it be lawful to encourage this prostitution of praise; if, in spite of our divine peace-promoting religion, we are still to lavish all the epithets of glory and to heap all the laurels of fame on the blood-stained hero; we must not hesitate to admit that France has some reason for boasting of the military exploits of her present ruler. Against *Bonaparte*, as our most inveterate foe, we must pray that it may please God "to abate his pride, assuage his malice, and confound his devices:" but for our own credit, as well as for the credit of our country, we would not be suspected of endeavouring to depreciate his talents, or of withholding from him any portion of that eulogy which he is sure of obtaining in the pages of history. We hope that we can look without the littleness of national envy on the emblazonments of his victories by French artists, and can turn over this truly beautiful volume without a wish to rob the subject of it of one atom of that warrior-merit to which he is fairly intitled. Howmuchsoever we may lament the success of *Bonaparte*, we must subscribe to the splendor of his military atchievements, and must regret that equal abilities have not been found in his competitors.

The battles which first invested Napoleon with fame are here detailed; and 23 copper plates, beautifully executed, represent these important incidents: viz. the actions of *Millesimo*, (fought 25 Germinal, year IV.); of *Mondovi* (3 Floreal); *Passage of the Po, before Plaisance* (19 Floreal); of Lodi (21 Floreal); *the Entrance of the French into Milan* (25 Floreal); the *Revolt of Pavia* (7 Prairial); *the Entrance of the French into Leghorn* (11 Messidor); *the Battles of Castiglione* (16 Thermidor), of *Roveredo* (18 Fructidor), and *St. George* (29 Fructidor); the *Deliverance of Corsica* (29 Vendemiaire, year V. *i. e.* 1796); the battles of *Arcola* (25, 26, 27 Brumaire); of *Rivoli* (25, 26 Nivôse); of the *Favourite* (27 Nivôse); the *Battle and Passage of the Tagliamento* (26 Ventôse); the *Entrance of the French into* Venice (Floreal, May 1796); the *Festival in Honour of Virgil at Mantua* (24 Vendémiaire, year VI. *i. e.* 15 October 1797); *the Proclamation of the Roman Republic*, (27 Pluviôse); the *Entrance of the French into Turin* (20 Frimaire, year VII. *i. e.* 1798); the *taking of Nalpes* (2 Pluviôse); the *Passage of the stupendous Mountain of St. Bernard* (30 Floreal, year VIII. *i. e.* 1799); the *Battle of Montebello and Casteggio* (20 Prairial); and the decisive *Battle of Marengo* (25 Prairial). These plates are preceded by a *whole length view of Bonaparte on horseback*; two vignettes also of *Napoleon* and *Josephine* are given; and to the summary of the Egyptian campaign is added a plate exhibiting *the combat and victory of the French*

over

over the Turks at Aboukir (7 Thermidor, year VII, 1798). A good chart of Italy is judiciously affixed to the Italian campaign. We cannot examine this volume without being forced to own that the pictorial embellishments are highly creditable both to the designer and the engraver; and that they are very amusing, since, in addition to the actions which they are intended to exhibit, they contain views of the scenery and architecture of Italy, &c.

The letter-press, intended to swell the tide of adulation here offered to the conqueror and ruler of Italy, thus commences:

'A history of the late wars of the French in Italy will long be a fruitful source of memorable recollections. The heroes, who have there rendered themselves illustrious, have displayed so grand a character, have given birth to such extraordinary and unexpected events, and have overruled circumstances with so imperious an ascendancy, that even their contemporaries have not hesitated to assign them a rank above the most celebrated commanders of antiquity, and to acknowlege that their immortality has commenced during their own lives.

'The weak and timid wishes of a few enlightened Italians had scarcely invited the French beyond the Alps, when all the governments of that peninsula conspired to close the passes against them. The neutrality of Genoa and Venice was only the attitude of weakness fearful of acting. Tuscany, in preserving an equilibrium between France and England, hoped to become the centre of all the commerce of Italy. The other powers united to the Coalition presented an armed force of 280,000 men, ready to repel the aggression of France. They hoped moreover to oppose to the enemy the heat and unhealthiness of a climate which had so often been fatal, together with the all-powerful influence of superstition over a people prejudiced against them, and above all against their political and religious opinions, still more formidable to them than their very arms. To surmount obstacles so truly stupendous, France was in want of another Cæsar, and she found him in a General who was only 28 years old. Animated by supernatural courage and patience, endowed by nature with extraordinary talents, uniting to a daring intrepidity an ambition for glory, adding to these first virtues of the military character the coolness which meditates great events, and already celebrated for the wise dispositions which he had suggested and executed three years before at the taking of Toulon from the English, *Bonaparte* was destined for the command of the army of Italy. His forces did not then exceed 56,000 men, and he had scarcely any means of obtaining and transporting provisions. An ordinary man would have been confounded and paralized: but *Bonaparte* saw only in his wants the necessity of exertion and of success. "If (said he,) we are vanquished, we have too much; if we are conquerors, we shall want for nothing*."

'He

* Whether or not this speech be truly ascribed to *Bonaparte*, it reminds us of the beautiful exclamation of Shakspeare's Henry V. before the battle of Agincourt:

"If

'He appeared on the 20th of Germinal, year IV (9 April, 1795,) and all things soon wore a different aspect with regard to France both within and without All military events, even those which took place at a distance from him, received a sudden impulse from his genius; he astonished Europe with a series of daily and incessant battles, and with this art of shortening the war by completing the defeats which he had commenced. In a few days, thirty leagues of almost inaccessible mountains, which inclose the coast of Genoa to the west, are passed over; General *de Vins*, replaced by *Beaulieu*, flies into Lombardy; the forces of the King of Sardinia concentrate themselves in the defiles of the Apennines; and the French, victorious, but destitute of every thing, at length descry the rich plains of Piedmont.

'The coalesced powers had scarcely heard the name of *Bonaparte*, when Italy was opened to him by the celebrated victories of Montenotte, Millesimo, Dego, Vico, and Mondovi, obtained in less than fifteen days. The King of Sardinia, forced to shut himself up with the wreck of his army in Turin, and there obliged as a last resource to sustain a siege, convinced that his preparations could not save his capital, and seeing his distress daily increasing, yielded to the law of necessity. Obliged to have recourse to the generosity of the conqueror, he ceded to the French the fortresses of Coni, Ceva, and Tortona; which were indispensable pledges of his fidelity in observing the conditions of the armistice, and prognostics of those of the peace which the French Republic was about to grant him. Far from growing inactive in consequence of these successes, *Bonaparte* thought only of augmenting them by pursuing *Beaulieu*, who had fled towards Alessandria; he crossed the Po before Plaisance, and expelled the enemy from Fombio, Condogno, and Casal. The road to Milan was open to him: but it could not be made sure till the Austrians had been driven from the banks of the Adda; and he occupied different points, in order to keep them in a state of uncertainty respecting the place at which he intended to force the passage of that river. Compelled very soon to evacuate Lodi, they passed the Adda on a bridge which they neglected to cut down, flattering themselves that, by a formidable battery, they should there be able to arrest the progress of the French army: but this feeble barrier was surmounted by one of the boldest and most memorable actions of the war. *Bonaparte* went himself under the fire of the enemy to place two pieces of artillery; while all the battalions of granadiers, formed in column, charged across the bridge, reached the other side of the Adda, overturned every thing that opposed their passage, and broke the line of the Austrians, scattering on all sides terror and death. *Beaulieu* hastened to pass the Oglio, and to take refuge under the cannon of Mantua. Thus Pizzighitone, Cremona, Pavia, and the immense magazines prepared for the Austrians, remained at the disposal of the French; and at the same time the General in Chief entered Milan in triumph.'

" If we are mark'd to die, we are enough
To do our country loss: and if to live,
The fewer men the greater share of honour;" &c *Rev.*

In

In this flourishing style, so highly gratifying to the conqueror, are the first successes of *Bonaparte* sketched in the introduction; and the subsequent details are narrated with the same brevity and exultation. The conclusion is a specimen of French *display*, which we translate in order to shew the kind of incense that is offered to Napoleon by his subjects:

'Such were the fruits of our victories, and of the ascendency of the genius of *Bonaparte*, whose name will elevate itself in history as an eternal monument between the distress and the prosperity of France, between her miseries and her high destinies. What pen is sufficiently eloquent to transmit to our descendants a faithful recital of so many glorious exploits! What painter has abilities adequate to represent all the memorable actions which, in the space of fifteen years, have made the French name so illustrious! We have chosen the most celebrated battles, of which we have given as many separate plates; and in the text which accompanies them, we have united to the detail of each a summary of the most important actions which preceded or followed it. It will be found, therefore, that what we here offer to the public is not a complete history of the campaigns in Italy, but only a collection of the most interesting and important facts of that history. We have omitted nothing to render the execution of this work worthy of the Heroes who are the subject of it, and of the invincible General who uniformly guided them in the path of victory.'

The letter-press explanatory of the important battle of Marengo finishes with similar adulation to the French Emperor: but the subsequent historical abridgment of the Expedition to Egypt has less pomp; and our victory of the Nile, and *Bonaparte's* repulse at Jaffa, are passed over with a conciseness which the French well know how to adopt when fortune frowns on them.

Though no such intimation occurs in the title, we find, after the account of the coronation of Napoleon, an historical sketch of the Campaign in Germany, subsequently to the breaking of the treaty of Amiens; preceded by the speech delivered by *Bonaparte* to his senate on 1st Vendemiaire, year XIV, (September 23, 1805), and followed by copies of the Bulletins of the Grand Army which atchieved the battle of Austerlitz. With these we have also the Bulletins of the army of Italy commencing on 26th Vendemiaire, year XIV, (October 18, 1805); and the volume concludes with the sitting of the Conservative Senate, January 14, 1806, and the articles of the treaty of Presburg, signed December 26, 1805.

These events are matters of exultation to the French; and we must not be surprized that they display them with all imaginable parade.

Mo-y.

ART.

ART. III. *Les Trois Règnes de la Nature*, &c. *i. e.* The Three Kingdoms of Nature, &c. By M. DE LILLE.

[*Article concluded from the last Appendix.*]

WE presented, in our former article, a view of the preliminary discourse which introduces this publication; and we are now called to make a report of the poetical compositions which follow.

Canto I. *Light* and *Fire*. It is not without some degree of painful hesitation, that we venture to impugn the very opening of this beautiful poem; and yet we cannot help regarding it as in some respects exceptionable. At the close of a day which had been devoted to busy and delightful contemplation in the fields, the bard retires to rest, and is visited in his slumbers by *the God of Nature*:

'*Dans ses traits doux et fiers, une mâle beauté*
Semblait joindre la grâce à la sévérité;
Son front touchait le ciel, ses pieds foulaient la terre,
Ses accents ressemblaient à la voix du tonnerre;
Mille astres éclataient sur son front radieux,
La foudre dans ses mains et l'éclair dans ses yeux.
Douze signes ornaient sa ceinture flottante;
Au tissu varié de sa robe éclatante
Les sept rayons d' Iris prodiguaient leurs couleurs,
Sous ses pieds les gazons se tapissaient de fleurs;
Il ordonnait: les eaux s'échappaient de leurs sources,
Le tonnerre grondait, les vents prenaient leurs courses;
Autour de lui, le temps, sous mille aspects nouveaux,
Achevait, renversait, reprenait ses travaux;
Les débris s'animaient, la mort était féconde,
Et la destruction renouvelait le monde.'

The title and attributes of the personage, here so sublimely portrayed, would obviously induce us to ascribe them to the Deity: but the piety of the venerable Abbé will not permit us to suppose that he meant to represent the Almighty as appearing to him in a dream, and suggesting the plan of a new poem. In vain we turn to the notes, which are entertaining and satisfactory on many points of modern discovery and science, but which afford no interpretation of the allegorical picture in question. The homely *argument* is fortunately more explicit, and tells us that the *Ghost of the Genius of Nature* commands the celebration of her charms. In his eagerness to manifest prompt obedience, the poet tosses and tumbles the materials of his song, as if his better taste and love of order were still detained by the lingering influence of Morpheus. In the twinkling of an eye, he abruptly censures the love of theory, launches into the praise of light, talks of the God who created the sun, invokes Apollo, eulogizes

gizes *Delambre*, and the immortal *Isaac*, (Sir Isaac Newton,) celebrates the grandeur of the Universe and of the God who created it, and, lastly, sings of Virgil, Jupiter, and Olympus.

A more sedate and tranquil exposition of the Newtonian doctrine of light and colours, enhanced by allusions to some recent discoveries, and embellished with the appropriate graces of the didactic muse, succeeds this hurried jumble, and naturally conducts us to a fine enumeration of daily, but alas! too often neglected blessings:

'*Enfin, des sept couleurs la brillante famille*
Prête à chaque rayon l'éclat dont elle brille;
Du mélange divers, des diverses couleurs,
Naît l'éclat des métaux, le coloris des fleurs,
L'or flottant des moissons, et le vert des feuillages,
Et le changeant émail qui peint les coquillages,
La pourpre des raisins, l'azur foncé des mers,
Et l'éclat varié de la voûte des airs.
Eh! qui ne connaît pas les dons de la lumière!
Sans elle tous languit dans la nature entière,
Les végétaux flétris regrettent ses faveurs,
La fleur est sans éclat et les fruits sans saveurs;
Ainsi loin du soleil, dans nos celliers captive,
Pâlit la chicorée et se blanchit l'endive;
Ainsi vers cette zone, où le ciel plus vermeil
Épanche en fleuves d'or les rayons du soleil,
De ses plus riches dons la lumière suivie
Prodigue les couleurs, les parfums et la vie;
L'onctueux aromate y verse ses ruisseaux,
De plus vives couleurs y parent les oiseaux,
Les fleurs ont plus d'éclat, la superbe nature
Revêt pompeusement sa plus riche parure.'

The splendour and desultory corruscations of the Aurora Borealis, in the polar regions, are almost realized in the Abbé's description of this striking phænomenon: but the personification and harangue of the Northern Aurora, who is represented as jealous of the superior charms of her eastern sister, appear to be misplaced, and sávour of the studied artifice of an Italian conceit.

From *light* the transition to *heat* is easy, or, rather, the topics are necessarily co-existent. Some of the prinçipal facts in the history of electricity are treated with much felicity, and even originality of manner. Although we cannot afford to insert the whole passage to which we allude, we should feel something like compunction if we withheld the ensuing extract:

'*Tantôt dans un cristal, de minces feuillets d'or,*
Tout à coup animés semblent prendre l'essor;

Attirés, repoussés, s'approchent, se retirent ;
Dans l'abri transparent, tantôt nos yeux admirent
Ces papiers bondissants, pleins d' un feu passager,
Des nymphes, des sylvains, simulacre léger ;
Leur être est d' un moment ; mais l'éternel prodige
Varie en cent façons son étonnant prestige.
D' un air mêlé d'audace et de timidité,
Souvent sur l'isoloir une jeune beauté
Se place, en rougissant, curieuse et tremblante ;
A peine elle a touché la baguette puissante,
Autour d'elle le feu jaillis en longs éclairs,
La flamme en jets brillants s'élance dans les airs,
Se joue innocemment autour de sa parure,
Glisse autour de son cou, baise sa chevelure;
La belle voit sans peur ces flammes sans courroux,
Et dans le cercle entier répand un feu plus doux.
Soudain la scène change, et l'éther, ô merveille !
De Leyde vient remplir la magique bouteille ;
Fond le métal ductile, et ses esprits brûlants
Se répandent dans l'air en flots étincelants.
L'acier la touche-t il ? le coup part, le feu brille :
Je redouble; l'éclair sort, éclate et pétille ;
Tantôt au bout d'un fer voltigent à nos yeux,
Et des globes de flamme et des langues de feux.
Ici les spectateurs forment de longues chaînes ;
Soudain de mains en mains et de veines en veines
Du fluide éthéré les torrents ont jailli,
Et dans tous leurs rameaux les nerfs ont tressailli.
Ainsi lorsqu' un beau trait nous saisit au théatre,
Tout à coup dans les rangs de la foule idolâtre,
D'un mouvement commun l'effet contagieux
Pénètre tous les cœurs, enflamme tous les yeux :
L'étonnement, l'effroi, le plaisir se confondent,
Et par un même cri tous les cœurs se répondent.
Que dis-je ? ô feu sacré, noble enfant du soleil,
Toujours tu n'offres pas un stérile appareil !
Souvent la froide main de la paralysie
Dans un débile corps joint la mort à la vie.
Tu veux ; et tout à coup frappé de ton pouvoir,
L'organe languissant apprend à se mouvoir ;
Le sang revient au cœur, la fibre est ranimée,
Et la vie a repris sa route accoutumée.
Source de mouvement, de force, et de clarté ;
Viens donc, prends en pitié ma triste cécité,
Donne à mes yeux de voir tes riches phénoménes.
La nature te doit ses plus brillantes scènes ;
Dans les cieux, dans les mers, dans les plus durs métaux,
Aux flancs de l'animal, au sein des végétaux,
Par tout vit ton esprit et circule ta flamme,
Par toi les sens grossiers commercent avec l'âme.

Ah ! rends-moi, rends moi donc quelques faibles rayons
Qui conduisent ma main et guident mes crayons.
Que d'un dernier regard embrassant la nature,
Je puisse de tes dons achever la peinture :
Que l'univers alors disparaisse à mes yeux,
Par la pensée encor je jouirai des cieux ;
Je rêverai les bois, les monts, la terre et l'onde,
Et dans mes souvenirs j'habiterai le monde'

With the horrors of modern artillery, M. DE LILLE skilfully contrasts the peaceful and endearing scenes of the family fire-side. Here he is quite *at home*, and here his reader reposes with complacency, till the termination of the Canto breaks the domestic spell.

Canto II. *Air.* It is pleasing to observe with what apparent ease the tuneful bard glides from one topic to another, and with what graceful management he blends the charms of poetry with the results of scientific investigation. The exercise of this peculiar talent is eminently displayed in his review of the chemical composition of the atmosphere, of the properties of the element which we breathe, of the appearances to which it gives rise, and of its direct and essential influences on mineral substances, and on vegetable and animal life. The history of the barometer recalls the names of *Toricelli* and *Pascal*, while the native country of the latter awakens the tender reminiscences of early days :

' Salut, champs paternels, salut, fière montagne,
D'où se deploie au loin cette riche Limagne,
Où d'un sang que chérit mon pays et le sien
Une goutte sacrée a passé dans le mien !
Pour la première fois quand je gravis ta cîme,
Plein de son souvenir, plein de son nom sublime,
Je ne voyais que lui ; en vain, sous de beaux cieux,
S'étendaient à tes pieds des champs délicieux.
Je me disais ; Ici Pascal, dans son audace,
Des colonnes de l'air osa peser la masse ;
Mais hélas ! de cet air ignoré si long-temps,
L'illustre infortuné jouira peu d'instants ;
La mort l'enlève au monde au printemps de son âge.
Cependant l' Eternel veut qu'en son noble ouvrage
Il adore sa main ; ô regrets superflus !
Il vient, jette un coup d'œil, voit, admire, et n'est plus.
Mais toi, mont renommé, mont rempli de sa gloire,
Atteste ses travaux et garde sa mémoire,
A Misène autrefois toute une armée en dueil
Offrit en gémissant l' hommage d' un cercueil :
Sur ce beau promontoire où son nom vit encore,
On plaça son épée et son clairon sonore.
Toi ! la gloire et l' amour de mon pays natal,
O mont majestueux ! sois le mont de Pascal ;

Qu'on y grave son nom et ce tube fidèle
Par qui le poids de l'air au monde se révèle,
Et que chaque printemps, mêlés à tes pasteurs,
Les enfants d' Uranie y répandent des fleurs.'

The steam-engine, a novel species of *machinery* in French poetry, is next introduced; and it plays its part in verse, as Mr. Watt has taught it to do in hydraulics, much to the satisfaction of all concerned.

We now arrive in the regions of *winds* and *tempests*, the desolating effects of which are painted in bold and animated language. The extremes of a burning and of a freezing atmosphere are also sketched by the hand of a master: but we must confine our extracts to four lines, which allude to the congelation of the consecrated wine,—an idea that is finely imagined, and expressed in a manner not unworthy of the happiest moments of *Racine* or *Voltaire:*

'Même au pied des autels, dans le sacré calice,
La glace ose saisir le vin du sacrifice,
Et dans les cœurs pieux jetant un saint effroi,
Épouvante le prêtre et fait douter la foi.'

Frost and storms, however, were appointed to restore the atmosphere to a state of wholesome purity; for the atmosphere, too, has its diseases, and may become the vehicle of contagion and destruction to the principles of life. Hence, that evil which *Fontaine* trembled to name — the *Plague*—is here depicted in strains not less mournful than those of Lucretius: but the distressing recital gives place to the sounds of music, which have their origin in vibrations of the air. Yet here the good Abbé drags us rather too hastily into a sort of confused and jarring concert, in which the violin, harpsichord, fife, drum, bagpipe, &c. &c. all salute our ears. High encomiums are bestowed on the wonderful powers of *Erard* and *Sejan*; and the varying effects of the execution of the latter are beautifully compared to the violence of the blast, or the playful fanning of the breeze:

'Tel au gré de son souffle, ou terrible ou flatteur,
Le vent fracasse un chêne ou caresse une fleur.'

Canto III. *Water.* In recounting the benefits and comforts which we derive from the liquid element, those of the bath are not omitted; and the adventure of Damon and Musidora is introduced, by way of episode, and in the form of a free *translation* from Thomson's Seasons, though the reader is led to expect a *rival* imitation. The passage, if viewed in the light of a liberal version, is intitled to great

praise; and the polite scholar, to whom both languages are familiar, may sometimes hesitate between the contending beauties of the original and of the copy.—The bustle, whim, and frolic which characterize a well-frequented French watering place, are touched with much fidelity and spirit.—Labouring, however, under the pressure of his subject, and solicitous, perhaps, to confine it within determined limits, the poet slightly skims over the various modifications of water, as exhibited in different states and temperatures; so that a skaiting party is quickly dismissed to make room for a shower of hail; and this again disappears for fogs, clouds, and snow. The scene of the woodman perishing in the snow is another translation, and borrowed, without acknowlegement, from the author of the Seasons: but the whole is rendered with such exquisite taste and delicacy, that we cannot regret the theft. It is followed by an appropriate and just tribute to the generous exertions of the canine species in the service of humanity:

Vous donc, soyez bénis, animaux courageux,
Que nourrit Saint-Bernard sur son front orageux;
Vous qui, sous les frimas qu'un long hiver entasse,
Des voyageurs perdus courez chercher la trace!
L'homme accourt à vos cris, il enlève ce corps
Dont le froid homicide engourdit les ressorts:
Il se ranime, il prend une chaleur nouvelle,
Le rayon de la vie en ses yeux étincelle,
Et l'art vient redonner par ses soins triomphants,
Un époux à sa femme, un père à ses enfants.
Ainsi de tous les cœurs quand la pitié s'exile,
Sur ces monts désolés elle trouve un asile;
Dans ces chiens généreux l'homme admire ses mœurs,
Et l'écho des déserts se plaît à leurs clameurs.
Salut, des malheureux charitables hospice!
Et vous, nobles chasseurs, à leurs malheurs propices,
Ayez part à mes chants! trop soumise à ses loix,
Votre race aide l'homme à depeupler les bois;
Votre instinct dépravé seconde sa furie;
Elle donne la mort, vous conservez la vie.'

Canto IV. *Earth.* From a brief enumeration of the characters of the earths reputed *simple*, we are agreeably allured into the praises of modern chemistry; and, while the fair are invited to contemplate and admire the more elegant results of this wonder-working art, they are entreated to abstain from the coarser operations of the laboratory:

'*Vous que doua le ciel de curiosité,*
Belles! de ces travaux sentez donc la beauté!
Mais à ces noirs fourneaux où veille l'œil du sage,
N'allez pas enfumer votre charmant visage.

Un temps fut où ce sexe, à plaire destiné,
Tenta ces grands travaux ; Eglé n'eût point dîné,
Qu'elle n'eût, combinant l'air, l'eau, le feu, la terre,
Fait son petit volcan ou son petit tonnerre,
Et de son grand savoir effrayé son époux.
Sexe aimable ! ces soins ne sont pas faits pour vous.
Laissez là ces syphons, ces matras, ces cornues,
Ces machines sans nombre, aux Grâces inconnues ;
Du doux extrait des fleurs parfumez vos boudoirs ;
Sachez quels minéraux, par leurs secrets pouvoirs,
Décorent vos salons, préparent vos parures ;
D'où vient ce diamant, orgueil de vos coiffures ;
Voilà votre chimie ; à moins d'un grand dessein,
Vénus visite peu les fourneaux de Vulcain.'

The superficial revolutions of our globe, so far as they are indicated by the organic remains imbedded in its substance,—some of the most striking displays of its internal conformation,—the spontaneous combustion of pyrites,—and the ravages of volcanic fires, are treated in M. DE LILLE's best manner. This interesting Canto closes with a peep at Staffa, and a spirited allusion to the cave of Fingal.

Canto V. *Mineral Kingdom.* On the *plan* of this portion of the work, we cannot bestow unqualified approbation, because only a small part of it has any direct reference to metals and minerals, and by far the largest is devoted to a romantic narrative of the fate of Ormond, Elvira, and Dolcio; who, when precipitated from their greatness in Florence, found accidental shelter in a deserted mine, moralized on the vicissitudes of their fortunes, then became happy, and, as we are told, studied mineralogy.

Canto VI. *Vegetable Kingdom.* The bard now sings of the formation of plants, the circulation of their juices, and their characters, colours, attributes, and varieties. His complimentary verses to the memory of the celebrated Swedish naturalist are well conceived, with the exception of a single couplet, which we cannot reconcile to our notions of propriety :

'*Et Linné sur la terre, et Newton dans les cieux,*
D'une pareille audace E'TONNÈRENT LES DIEUX.'

The heathen Gods, who were invested with many of the frailties of humanity, might be allowed to express astonishment at those few pre-eminent mortals, whose genius or whose virtues had improved the condition of their race : but, in the age of *Newton* and *Linné*, the mythology of Greece and Rome had vanished ; and M. DE LILLE himself, in the beginning of this very Canto, informs us that the forests and

the

the groves were no longer peopled by their respective divinities. If, then, by *the Gods* he means those of pagan times, the idea of *their* taking alarm at the discoveries of *Newton* and *Linné* is absurd and extravagant; and, if he alludes to the Supreme Ruler of the universe, the sentiment is worse than absurd or extravagant. The following line, in another part of the poem, is liable to the same criticism :

> ' *Gloire te soit rendue,* APRÈS L'ETRE SUPRÈME,
> *Profond Spallanzani!*

The bathos, in this instance, is not less profound than the naturalist.

To return to the flowers of the field; their hours of sleep, and the Linnéan conceit of the Calendar of Flora, with some of the leading facts relative to the loves of plants, are celebrated with all the graceful embellishments of poetry. The Polypus, however, rather aukwardly intrudes between the physiological and economical stages of the Canto, instead of taking its station between the highest of the vegetable and the lowest of the animal order. Among the vegetable products which minister to our luxury or our wants, a conspicuous niche is allotted to the Coffee-shrub; or rather to the well-known beverage obtained from its berries. M. DE LILLE chaunts the virtues of this exhilirating liquor, in a strain of pleasing enthusiasm :

> ' *Il est une liqueur, au poëte plus chère,*
> *Qui manquait à Virgile, et qu' adorait Voltaire;*
> *C'est toi, divin café, dont l'aimable liqueur*
> *Sans altérer la tête épanouit le cœur;*
> *Aussi, quand mon palais est émoussé par l'âge,*
> *Avec plaisir encor je goûte ton breuvage.*
> *Que j'aime à préparer ton nectar précieux!*
> *Nul n'usurpe chez moi ce soin délicieux.*
> *Sur le réchaud brûlant moi seul tournant ta graine,*
> *À l'or de ta couleur fais succèder l'ébène;*
> *Moi seul contre la noix, qu'arment ses dents de fer,*
> *Je fais, en le broyant, crier ton fruit amer;*
> *Charmé de ton parfum, c'est moi seul qui dans l'onde*
> *Infuse à mon foyer ta poussière féconde;*
> *Qui tour à tour calmant, excitant tes bouillons,*
> *Suis d' un œil attentif tes légers tourbillons.*
> *Enfin, de ta liqueur lentement reposée,*
> *Dans le vase fumant la lie est déposée;*
> *Ma coupe, ton nectar, le miel Américain,*
> *Que du suc des roseaux exprima l' Africain,*
> *Tout est prêt : du Japon l'émail reçoit tes ondes,*
> *Et seul tu réunis les tributs des deux mondes.*
> *Viens, donc, divin nectar, viens donc, inspire moi.*
> *Je ne veux qu'un désert, mon Antigone, et toi.*

A peine j'ai senti ta vapeur odorante,
Soudain de ton climat la chaleur pénétrante
Reveille tous mes sens ; sans trouble, sans chaos,
Mes pensers plus nombreux accourent à grands flots.
Mon idée était triste, aride, dépouillée ;
Elle rit, elle sort richement habillée,
Et je crois, du génie éprouvant le réveil,
Boire dans chaque goutte un rayon du soleil.'

On the whole, every admirer of the vegetable world will peruse this division of the poem with peculiar relish: but many will also regret that, where the powers of various description exist in such perfection, they should not have been more liberally exercised on the splendid gaieties of exotic botany; or on the history of some of those species which, under the plastic fancy of a Darwin, now bloom and flourish in the paradise of song.

Cantos VII. and VIII. *Animal Kingdom.* The same extension of plan, or rather the same limitation of space, to which we have already alluded, reduces much of the remainder of this performance to little more than a catalogue of names, instincts, properties, and expedients; scarcely permitting a patient illustration of a few of the most remarkable species, as the Beaver, Elephant, Bee, Ant, &c. The *general* history of the serpentine race is, however, admirably sketched; and the migrations of the feathered tribes inspire some delicate and pathetic verses, till the bard, changing his theme, thus apostrophizes the tenants of the cage:

'*Déserteurs des forêts et transfuges des bois,*
Paisibles casaniers, vous vivez sous nos toits.
Là, sans aller au loin quêter à l'aventure,
De vous, de vos enfants l'incertaine pâture,
D'une jeune maîtresse esclaves favoris,
Par elle caressés et par elle nourris,
Au lieu du ver rampant, de la sale chenille,
Le sucre, le mouron nourrit votre famille ;
Chaque jour la beauté revient d'un'air riant
Vous offrir le biscuit et l'échaudé friand,
Porte sur vos besoins une vue attentive,
Soigne la propreté du lieu qui vous captive,
A vos maux passagers assure un prompt secours,
Prépare vos hymens et soigne vos amours,
Vous apprête du bain la fraîcheur délectable :
Vous buvez dans sa coupe, assistez à sa table,
Folâtrez sur son sein, perchez sur ses cheveux,
Et son amant lui-même est jaloux de vos jeux.
Tel ce moineau fameux, digne sujet de larmes,
Dont la triste élégie, en de vers pleins de charmes,

Jous

Nous fait pleurer encor le destin rigoureux,
D'une belle Romaine ami tendre, hôte heureux,
Aimable parasite, et compagnon fidèle,
Sautillait, babillait, tourbillonnait près d'elle,
Sur ses lèvres de rose accourait à sa voix,
Baisait son cou d'albâtre ou becquetait ses doigts;
Et, des jeunes Romains voluptueux émule,
Fut pleuré par Lesbie, et chanté par Catulle.'

This classical illusion is truly exquisite.

We are next presented with a few desultory but striking views of the manners and habits of animals, including a very harrowing description of the deliberate cruelty of the experimental anatomist. The whole concludes with an admirable parallel between the faculties of man and those of brutes.

Such, then, are the outlines, and such are some of the beauties and blemishes, of this amiable and elegant production; which betrays no symptoms of age or caducity, and which will detract nothing from the well-earned reputation of its venerable author. The versification is mellow, flowing, and harmonious throughout; and, though we could have desired more abundant proofs of invention, a more complete arrangement of parts, and more amplitude of illustration, the most stern criticism can point to few passages which do not convey instruction, or gratify the imagination, or attach the heart.

Muir.

ART. IV. *Tableaux de la Nature,* &c.; *i. e.* Views of Nature, or Considerations on the Deserts, the Physiognomy of the Vegetables, and the Cataracts of the Oroonoko; by A. DE HUMBOLDT. Translated from the German, by *J.B.B. Eyriès.* 2 Vols. 12mo. Paris. 1808. Imported by Dulau and Co. Price 10s. sewed.

THE encouraging reception which these essays experienced in Germany, we are told, induced the translator to extend their circulation through the medium of the French language; and if, in the prosecution of his task, he has occasionally deviated from the original text, the alterations were suggested by the author himself, who purposes to adopt them in a new edition.—The dedication consists of only eight words: but, in point of taste and effect, they are equivalent to eight hundred:

'To my Brother,
'*William de Humboldt,*
'at Rome.'

We learn from the preface that several of the passages, contained in these volumes, were composed on the very spots on which the scenes described were contemplated; that the author's

thor's object is to present such considerations on the interesting aspects of nature as best accord with genuine sentiment; and that, though each memoir is designed to form a whole, it is intended that the general bearing of the publication should be one and the same.

'This method of treating natural history,' observes M. HUMBOLDT, 'presents great difficulties; such as even the energy and pliancy of the German language, in which I have written my work, have not always been able to overcome. The countless riches, which every where meet the eye of the observer, conjure up a multitude of images that are certainly brilliant, but, by their very accumulation, destroy the repose and injure the general impression which a grand survey of nature is calculated to produce. While we address sentiment and imagination, our style too readily degenerates into poetical prose. These ideas require no farther developement, since the ensuing pages will furnish us with too many examples of those wanderings and inequalities of which I have just indicated the source.

'May my sketches, in spite of these defects, which I can much more easily discern than remedy, convey to the reader a portion of that enjoyment which is excited by the contemplation of nature. As that gratification increases with a knowlege of the intimate relationship of parts, which puts the various springs of nature in motion, I have annexed to each memoir additions and explanations, with a reference to the sciences.

'On all occasions, I have directed the mind to that external influence which physical nature exercises on the moral dispositions and destinies of man. My work is chiefly consecrated to the heart that is bruised with misfortune. Let him, who would shun the storms of life, accompany me into the depths of the forests, across the deserts, and over the towering summits of the Andes.'

I. *Considerations on the Steppes of the Deserts.*—Those elevated and naked plains, which stretch from the valleys of Caraccas and the Lake of Tacarigua, in South America, form a striking and dreary contrast with the rich luxuriance and verdure of the more fortunate tracts by which they are surrounded. The irksome monotony of their aspect has, doubtless, condemned them to long and general obscurity: but a mind of a truly bold and philosophic tone, like that of the present author, is not to be diverted from its purposes by mere appearances, nor deprived of entertainment and instruction even in the midst of the barren wilderness. M. HUMBOLDT's reflections on these immense and unsightly solitudes are often original, and seldom fail to affect either the imagination or the understanding with grand or with agreeable emotions. We are perfectly aware, however, that we should have perused his dissertation with more uninterrupted satisfaction, if he had moulded his materials into one uniform and consistent mass, instead of detaching

such

such a large and valuable portion of them into the form of supplementary annotations. We have likewise to regret, that his assertions are not always propounded with that degree of modesty and diffidence, which characterizes and adorns the productions of true genius. Thus, he commences the present memoir by stating, without the shadow of evidence, that the granitic chain of mountains resisted the violent action of the waters, when, in the infancy of our planet, their irruption formed the gulph of Mexico. This physical event *may* have taken place, and in an early or a more advanced stage of the earth's existence: but we are not prepared to affirm that it did, and much less to assign the period of its occurrence.

A remarkable trait in the great features of the American *steppes* is the presence of fractured and slightly elevated horizontal strata, occasionally dispersed, and sometimes to a very considerable extent, over the common surface: but no *oasis*, nor scattered ruins, nor fruit-trees which had once been cultivated, attest the residence of human beings. The comparative coolness of these regions suggests various pertinent remarks on the general temperature of the new continent; which sufficiently explain the moderation of its heat, without having recourse to the doctrine of the recent formation of the western hemisphere. The following illustrations of the author's argument against this common but unphilosophical notion appear to be worthy of transcription:

'The great coolness, or rather cold, which prevails, nearly throughout the year, along the coast of Peru, under the tropic, and which lowers the mercury in the thermometer to ten degrees, [54½ Fahr.] is, by no means, as I hope to be able to demonstrate, a consequence of the vicinity of mountains covered with snow, but is rather owing to that fog (*garua*) which veils the sun's disk, and to that very cold current of sea-water which rushes, in a northerly direction, from the straits of Magellan to Cape Parinna. On the coast of Lima, the temperature of the great ocean is 12° 5′ [about 59 Fahr.] whereas, under the same parallel, but beyond the limits of the current, it is 21° [79 Fahr.]. It is remarkable that such a surprising fact has not been hitherto noticed.'

We think that the powerful operation of each of the causes here adduced cannot be disputed: but neither can we discern any sufficient reason for excluding the cooling influence of snow.

'A very ingenious naturalist, Dr. Smith Barton, (of America) has already said, with great justice, "I cannot but regard as puerile, and by no means proved from physical evidence, the supposition that a great part of America has emerged from the waters later than the other continents." I (continues M. Humboldt) beg leave also to quote

quote a passage from a memoir which I composed respecting the primitive people of America. "Writers of deserved celebrity have too often repeated that America is, in every sense of the expression, a new continent. They allege that its exuberance of vegetation, its assemblage of great rivers, and its grand volcanoes, always in a state of fermentation, declare that the earth, incessantly trembling, and not yet dried, is there less removed from the pristine condition of chaos than in the old continent. Long before I commenced my travels, I was accustomed to regard such notions as at once unphilosophical and contrary to the generally received laws of physics. Those images of youth and disorder on the one hand, and of desiccation and a progressive failure of vigour in the aged earth on the other, can originate only in the minds of such persons as amuse themselves by selecting the points of contrast between the two hemispheres, without comprehending, in a general view, the constitution of our planet. Is the southern portion of Italy a fresher country than Lombardy, because it is almost constantly harassed by earthquakes and volcanic eruptions? Besides, what petty phænomena are the volcanoes and earthquakes of our day, if compared with those revolutions of nature to which the geologist ascribes the solution and cooling of those masses which formed the mountains, when the earth was yet in a state of chaos! Different causes, in remote climates, would necessarily diversify the effects of physical energies. In the new world, the volcanoes, to the number of fifty-four, ought perhaps to burn for a longer period, because the chain of elevated mountains, in which they are situated, is nearer to the sea; and because this circumstance, and the eternal snow which covers them, appear to modify, in a manner hitherto imperfectly appreciated, the energy of subterraneous fire. Earthquakes and eruptions there co-operate periodically. At present, physical disorder and political tranquillity reign in the new continent; while, in the old, the discord of nations drives us to seek repose in the bosom of nature. The time, perhaps, may come, when one quarter of the world will occupy the place of the other in this singular conflict between physical and moral energy. Volcanoes repose for ages, before they are re-kindled. The idea that, in the older regions of the world, a certain degree of peace should pervade nature, is a mere illusion of fancy. One side of our planet cannot be older or younger than another. Islands, like the Azores, produced by volcanoes, or gradually formed by the mollusca of coral, (such as several islands of the great ocean,) are generally more recent than the granitic masses of the central chain of Europe. A country of small extent, like Bohemia, and several of the valleys of the Moon, circularly surrounded by mountains, may remain for a long time covered by water, in consequence of partial inundations, and form a lake. After the fluid has disappeared, the soil on which vegetation gradually takes place may, in metaphorical language, be said to be newly formed. But such an aqueous covering, as the geologist conceives to have existed at the formation of the secondary mountains, cannot, from the laws of hydrostatics, be supposed but as enveloping, at once, every country and every climate. The sea cannot sojourn on the immense plains of the Oroonoko and the Amazons, without

without, at the same time, ravaging the countries which are situated round the Baltic. The dependance and the identity of the secondary strata in the neighbourhood of Caraccas, in Thuringia, and in Lower Egypt, prove, as I have explained in my geological view of South America, that this grand operation of nature was effected over all the earth at the same period."

Besides the more obvious and permanent causes of the heat and aridity which pervade the African deserts, the author surmises that some remote irruption of the ocean may have swept away the vegetable soil, and left behind nothing but sterile sand: but, had such a catastrophe taken place, it is to be presumed that numerous vestiges of marine productions would be found scattered over, or buried in, those pathless wastes.

Though the great Steppes in South America are covered with a thin layer of vegetable mould, though they are watered by periodical rains, and though they are cloathed with gramineous plants, of tall and luxuriant growth, we cannot be surprized that the neighbouring inhabitants, who were originally strangers both to the pastoral and the agricultural life, should prefer the beautiful valleys of Caraccas, the sea-coasts, and the immense basin of the Oroonoko, to a solitude which is destitute of trees and springs; but it is, at the same time, difficult to account for those numerous traces of civilization, which have been observed on the elevated plains of the mountains in Mexico and Peru. At the height of sixteen or eighteen hundred toises, the author saw the remains of baths and palaces; and he infers, perhaps somewhat hastily, that none but colonists from the north could endure such a climate.

Since the discovery of the new continent, even the Steppes have been found susceptible of a scanty degree of population. With the view of facilitating the communication between the coast and Guiana, some towns have been constructed on the banks of rivers; and, among widely scattered huts, herds of oxen, horses, and mules, may now be observed to roam at large, and to attain to a prodigious size, in spite of the dangers and difficulties with which they have to contend, from the extremes of drought and moisture. The effects and contrasts of these extremes are thus forcibly delineated:

'When, in consequence of the sun's vertical rays, which no cloud intercepts, the hardened soil separates into fissures, as if it had been shaken by violent earthquakes; if opposing winds should then happen to impinge on its surface, and if the collision should occasion a rotatory motion, the plain exhibits a most unusual spectacle. The sand rises like a vapour, in the midst of a whirlwind, rarified, and perhaps charged with electricity; resembling a funnel-shaped cloud, the point of which glides along the earth, or like the rushing water-spout that is dreaded by the experienced mariner. The sky, apparently

apparently let down, yields only a sombre, troubled, and livid light to the desolated plain. The horizon closes in, at once contracting the desert and the heart of man. Suspended in the atmosphere, which it veils in a thick cloud, the burning and dusty sand augments the suffocating heat of the air. The east wind, instead of coolness, adds fuel to the flame, by bringing along with it the glowing emanations of tracts of land which have been long scorched with heat. The pools, once shaded by the palm-tree, whose verdure has withered in the sun, gradually disappear. As animals become torpid in the ice and snow of the north, so here the Crocodile and the Boa, deeply buried in the dried clay, are incapable of motion. Aridity every where announces death, and every where haunts the parched traveller, whom the refracted rays of light delude with the phantom of a waving surface. Enveloped in clouds of dust, and tortured by hunger and burning thirst, the cattle and horses wander about in every direction. The latter, stretching out their necks against the wind, greedily inhale the air, in order to discover, by the moisture of its current, the neighbourhood of some pool that is not entirely evaporated.

'The mules, more circumspect and artful, seek to assuage their thirst in another manner. The melocactus, a plant of a spherical form, and marked by numerous furrows, contains, under its prickly covering, a very watery core. The mule, by means of its fore feet, separates the spines, applies its lips with caution, and ventures to drink the refreshing juice: but it is not always with impunity that it partakes of this living vegetable source; for some of them are often seen, whose hoofs have been seriously injured by the prickles of the cactus.

'To the scorching heat of the day, succeeds the coolness of a night which equals the day in duration: but still the cattle and the horses enjoy no repose. Monstrous bats persecute them in their sleep, cling like vampires to their backs, and afflict them with purulent wounds, in which hippoboscæ, musquitos, and a multitude of other stinging insects, take up their abode. Such is the painful existence of these animals, from the moment that the sun's heat has absorbed the water from the earth's surface.

'When, after a long drought, the beneficent season of rain at length approaches, the scene is suddenly changed in the desert. The dark blue of the sky, till then cloudless, assumes a lighter tint. At night, the spectator scarcely recognizes the dim quarter of the *Cross*, a constellation of the southern pole. The light phosphorescence of the *Clouds of Magellan* loses its brilliancy. The vertical stars of the Eagle and of the Serpentarius shine with a quivering light, which no longer resembles that of the planets. In the south, arise detached clouds, which bear the figure of remote mountains. The vapours extend like a mist over the whole horizon; and distant peals of thunder proclaim the vivifying rain.

'Scarcely is the surface of the earth moistened, when the misty desert is clothed with *Killingias* and *Paspalums*, of crouded panicles, and with an infinite number of grasses. The herbaceous mimosa unfolds its slumbering leaves to the light, and salutes the rising sun; as do also the aquatic plants, which expand their delicate blossoms, and the birds which warble their harmonious descants. The horses and

cattle

cattle bound in the plain, and enjoy their existence. The prettily spotted Jaguar lies concealed in the long tufted grass; and, by a light bound, like the cat, or the tyger of Asia, it darts on animals as they pass.

'Sometimes, if we may believe the natives, the moistened clay on the borders of marshes is observed to rise slowly in small swellings; a sudden and violent noise, like that which proceeds from small mud volcanoes, is then heard; and the heaved soil is darted into the air like a cloud. Every person, who is acquainted with this phænomenon, flies from it with precipitation; because he knows that some monstrous water-snake, or mailed crocodile, here issues from its tomb, and awakes from apparent death with the first soaking showers.

'The rivers which bound the plain on the south, the Araca, the Apura, and the Payara, gradually swell. Then nature compels those very animals which, during the first half of the year, seemed perishing with thirst on an arid and dusty soil, to lead the life of the amphibious tribes. One part of the desert presents the image of an immense inland sea; and the mares retire with their foals to the higher stages, which appear above the surface of the water, like long islands. As the unsubmerged portions daily diminish in extent, the animals, pressed against each other, and deprived of pasture, swim for a long while up and down, and pick a scanty subsistence from the flowering panicles of the gramineous plants, which overtop a brownish and fermenting water. Many young horses, however, are drowned; and many are surprized by the crocodile, which, armed with its tooth-crested tail, breaks their bones, and then devours them. Horses and oxen, which have escaped the voracity of this ferocious reptile, may often be observed to bear on their thighs the marks of its pointed teeth.

'But Jaguars and Crocodiles are not the only creatures which, in South America, lie in wait for the horse. That animal also experiences a dangerous enemy among the fishes. The marshy streams of Bera and of Rastro are full of electrical eels; whose slimy body, dashed with yellowish spots, communicates, in every direction, and spontaneously, a violent shock. These gymnoti are five or six feet long; and, when they suitably direct the action of their organs, armed with an apparatus of multiplied nerves, they are able to kill the most robust animals. The people of Uritucu have been under the necessity of changing the road on the Steppe, because the number of these eels had increased to such a degree that, in every year, many horses, struck with their benumbing influence, were drowned in crossing the ford of a small river. All fishes shun the approach of this formidable eel. It even frequently surprizes men, who, standing on the steep bank, are fishing with a hook, the wetted line conveying the fatal commotion. In this instance, the electrical fire is disengaged from the very bottom of the waters.'

The sketch of the conterminous countries is not less animated and striking; and the whole picture constitutes a novel and interesting piece of descriptive scenery.

In a note of considerable length, M. HUMBOLDT seems to have established the extraordinary fact, that the practice of eating argillaceous earth really prevails among some savage tribes: but the inhumation and the suspended life of the crocodile require to be more amply and satisfactorily detailed, before we can receive the statement as an article of belief.

II. *Ideas of the Physiology of Vegetables.* This Essay occupies by far the largest portion of the second volume, but might have been much condensed, without the smallest injury to the proper treatment of the subject. The introduction, which extends over twenty pages of text, and thirty-five of commentary, is somewhat irrelevant and declamatory; consisting of vague observations on the prodigal diffusion of life in the planet which we inhabit.

To a certain extent, it will be readily admitted that, while particular classes of rocks and mountains, in whatever regions of the world they may be found, are uniformly similar, the same species of plants and animals assume, especially in their groupes, diversities of appearance in different climates. In his illustration of this position, M. DE HUMBOLDT pointedly alludes to the effects of climate on the formation of the human character and temper. It would be irksome to dwell on such a hacknied topic: but we really cannot concede to this writer that 'the character of a people, and the gay or the grave dispositions of men, depend almost entirely on the influence of climate.' His reference to Greece, in the first instance, to go no farther, is particularly unfortunate; for what have the genial heats and pure skies of that fine country achieved for its present wretched race of inhabitants?

From an attentive survey of the vegetable forms which occur between the 55th parallel of north and the 12th of south latitude, the author is inclined to reduce them to nineteen; though in a subsequent passage, he talks of the *sixteen* principal forms: yet he admits that future discoveries in the south-east parts of Asia, the interior of Africa, New Holland, and that part of South America which is situated between the Amazons and the mountains of Chiquitas, will probably add to the number. In the meantime, we could have wished for a distinct nomenclature and definition of his family-likenesses; since, although he mentions them in a desultory manner, his readers will find themselves puzzled to make out a list of his grand divisions. We suspect that his lines of demarcation also are sometimes fanciful. It is indeed to be presumed that all attempts to groupe the productions of nature, by their external aspects, will prove abortive; because nature, with reference at least to our senses, recognizes no permanent nor obvious distinctions,

but

but blends forms and colours by imperceptible and continuous shades. The painter may catch a few kindred features, but cannot determine the precise boundaries of relationship.

M. DE HUMBOLDT's observations of vegetable physiognomy are to be regarded rather as loose hints or memoranda, than as constituting a regular or properly matured treatise. In the single paragraph in which he discusses the numerous tribe of heaths, he observes that they have some resemblance to resinous trees; that the art of husbandry has maintained for ages an unavailing struggle against the encroachments of the common sorts; and that the known species amount to 137. Now, if we once admit the resemblance between heaths and pines, we may multiply vegetable likenesses without end: in many of the northern districts of this island, the native heath has gradually disappeared in consequence of the introduction of sheep farming; and, seven years ago, not fewer than 250 species of *Ericæ* were defined by a British botanist. (See Transactions of the Linn. Society, Vol. VI.) In return for such inaccuracies, however, we are sometimes presented with interesting and contrasted views of the physiognomy of vegetation, in the temperate and in the torrid zones.

III. *Considerations on the Cataracts of the Oroonoko.* This third memoir derives its principal value from the delineation of striking and majestic scenery, which has seldom been visited by men of taste and information. The name of the river, which was given to it by its first European discoverers, is quite unknown in the inland regions through which it rolls its majestic course, and where its only appellation is *the river*, by way of eminence. The immense quantity of fresh water, which it discharges in a strong current into the sea, convinced the sagacious Columbus that it proceeded from a continent.

'When (says the author) we reflect on the immense volume of water which the Oroonoko conveys to the Atlantic ocean, we are tempted to ask whether this river, the Amazons, or the Plata, be the most considerable? but this question, like every thing relative to physical dimensions, is too vague. The mouth of the Plata, which extends to twenty-three geographical miles, is obviously the largest: but, when compared with others, this river, like those of England, is of moderate length, and its shallowness at Buenos-Ayres impedes the upward navigation. The Amazons is the longest of rivers; its course, from its origin in Lake Lauricocha, to its æstuary, being seven hundred and twenty miles: but its breadth, in the province of Jaen de Braco-moros, near the cataract of Rentama, where I measured it, under the romantic mountain of Patachuma, scarcely equals that of the Rhine at Mentz.

'The Oroonoko, at its mouth, seems to be narrower than either the Plata or the Amazons. According to my astronomical observa-

tions, its course is only two hundred and sixty miles: but, in the most remote corner of Guyana, at a hundred and forty miles from its junction with the sea, I found that, when its waters were most elevated, this river was sixteen thousand and two hundred feet wide. Its periodical floods occasion a rise of from forty-eight to fifty two feet above its ordinary level. We want materials for instituting an accurate comparison among the enormous rivers which traverse the continent of South America; since we are not sufficiently acquainted with the outlines of their channels, nor with their velocity, which must vary in every part of their course.'

Though the Oroonoko is formed on a larger scale than the Nile, it presents several analogies to that celebrated river; such as the Delta, which is constituted by the subdivisions of its branches, a regular rise and fall, the largeness and number of its crocodiles, its precipitous course through mountains of granite and syenite, and its more placid progress over extensive plains. Its source, we may add, is equally obscure, or at least equally unexplored. Near the falls of the Guaharibes, it is so narrow that the natives cross it on a slender bridge of creeping plants. The Guaicas, a race of men who are remarked for their small stature and very white complexions, deter the traveller from advancing farther to the east, by their use of poisoned arrows. The present author treats as fabulous the story of the existence of the *Laguna del Dorado*, from which the Oroonoko is said to issue, and which is laid down in Arrowsmith's map as measuring twenty miles in length. About five degrees to the west of this supposed source, is a small reedy lake, which may, probably, have given rise to the popular tale of *El Dorado*; since in the centre of it is situated the island of *Pumacena*, composed of micaceous schistus, or some glittering rock.

After having pursued various windings of the river, and of the author's *discourse*, we at length arrive at the great cataracts of *Aturès* and *Maypurès*, where the bed of the stream is straitened by masses of gigantic rocks, and divided into various reservoirs by natural dykes. The water is not here, as at Niagara, heaved at once over a deep precipice, but falls in a graduated series of small cascades, which render the navigation at times dangerous, if not impracticable. 'The spectator suddenly beholds a foaming sheet of water, of a mile in length. Masses of rock, of a dark ferruginous hue, shoot up from it, like lofty towers. Each small island, and each rock, are decked with crowded groupes of stately trees. Above the surface of the water, incessantly hovers a thick vapour; and through this cloud of mist, formed by the spray, dart forth the tops of aspiring palm-trees. When the glowing rays of the evening sun are refracted in this mass of suspended vapour, the optical

phænomena are truly enchanting. Rain-bows alternately appear and disappear; and their image incessantly sports and dances in the air.'

In the same strain of bold and picturesque description, this traveller portrays the prominent scenery of his landscapes: but in this, as in the two preceding sketches, a very inconsiderable portion of his writing bears directly on the subject announced in the title.

We rejoice to learn that Messrs. Humboldt and *Bonpland* are steadily proceeding with the publication of the highly interesting details, which have been collected in their long and intrepid peregrinations.

Muir.

Art. V. *Œuvres Complettes de* Jean Racine, &c.; *i. e.* The Complete Works of John Racine, with the Commentary of M *De La Harpe,* and with the Addition of several Pieces hitherto unpublished, or little known. Vols. V., VI. and VII*. 8vo. Paris. 1807. Imported by De Boffe.

The favourable opinion which we ventured to pronounce on the works of the French theatre, in examining the first four volumes of this valuable work, though considerably at variance with the prevailing tone of English criticism, has received the posthumous sanction of one of our most distinguished literary judges, the late Mr. Fox. The correctness of his cultivated taste was not to be deluded by a viciously effeminate style, or a pompous formality of diction, sacrificing the natural emotions of the heart to false brilliancy and affected stateliness; still less could the admiration of his powerful mind be purchased by an artificial display of frigid declamation, where the subject called for vehement passion; and least of all was he likely to be swayed by the authority of great names, to express an approbation which he did not feel. The praise, therefore, which he so cordially bestows on the great French tragedian, and his intended vindication of him against the attacks of his favourite Dryden†, may be considered as forming one of the most honourable testimonies that have been borne to the genius of Racine.

In preparing to pursue the task which we had undertaken, of reporting the decisions passed on his dramatic works by his last and most celebrated editor, we really feel the value of this support to our sense of their importance; and if we should

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* For the first four volumes, see Appendix to M. R. Vol. liv.

† See Mr. Fox's Letter, in Lord Holland's preface to his Historical work, p viii.

be told that no such support is wanted,—that in England, as in every other part of Europe, the merits of RACINE have been fully admitted,—and that his name has always found a conspicuous place in every enumeration of the classical authors of France,—we shall answer that, according to our own observation, RACINE in this country is much oftener praised than perused; and that his tragic powers, however liberally acknowleged by the critic, have been but rarely felt by the reader. It would give us pleasure to believe that this remark is founded in error, or that our experience has presented us with an unfair specimen of the notions generally entertained on this subject: but, in fact, all the prejudices of our countrymen are in a state of open war against the theatre of our neighbours. Piqued by the want of candour and discernment which has marked the judgments passed by them on Shakspeare, we have imitated their fault instead of avoiding it, and have felt a perverse pride in proving that we can be equally blind or unjust to the claims of their dramatic poets. A confused idea, also, has existed, that any degree of esteem for plays which conform to the Aristotelian unities is utterly inconsistent with a due veneration for the unfettered grandeur of our immortal poet; and (forgetful of Horace's avowal that Pindar and Alcæus might be great, though Homer was by far the greatest,) we have considered the adoration of our idol as an imperfect and unacceptable service, if it did not include the sacrifice of all who can be regarded as rivals by the most absurd of foreign superstitions. In addition to these motives for hostility, we suspect the operation of numerous incentives to secret animosity, in the long speeches, the simple plots, and the narrated catastrophes, of the French stage; to say nothing of its propensity to interweave an amorous intrigue with state-affairs, or of those cumbrous appendages to the scene which pass under the title of male and female confidants. In fine, we actually fear that the national antipathy has not been without its influence: at least, we have heard it maintained by solemn argument that the French language is incapable of force and dignity, and incompatible with musical verse; and we well remember that a late writer on subjects of taste has constantly laid it down as a fundamental proposition, that no Frenchman can in the nature of things either compose a poem, or understand one*.

* This sentiment is so repeatedly and strenuously urged, that we cannot doubt of its being actually entertained, by Mr. Percival Stockdale, in his Lectures on the English poets. See the review of that work, in our Number for June last.

We shall refrain from a formal investigation of these several causes of alienation: but certainly it is possible that a larger proportion of English readers may be induced, by a fair representation of the French drama, to study it rather for the purpose of discovering beauties than for that of detecting absurdities; and we may add that, where powerful talents and high poetical genius have been exerted for the delight of mankind, the loss of the most refined intellectual enjoyment is poorly compensated, by repeating the hackneyed ridicule which has been cast on defects that are too rare to destroy the general beauty of a composition, or too obvious to reflect any credit on the ingenuity of him who may expose them.

We proceed now to *Esther*, and to *Athalie*, the productions of an author who had resolved to withdraw the remainder of his life from the stage, and to devote his mind to religious pursuits; who had almost persuaded himself to doubt the lawfulness of theatrical representations; and who composed these scriptural pieces at the express command of his patroness Madame *de Maintenon*, for the edification of the female seminary at St. Cyr, substituting religion for love, as the reigning interest of the scene. The history of the reception and success of these two last plays of Racine is so great a literary curiosity, that we shall extract all its most striking particulars from the '*Additions des Editeurs*:'—premising only that *Esther* is almost generally regarded by French critics as the most feeble dramatic composition of its author; while *Athalie* is not only universally vaunted as the noblest monument of his genius, but is even characterized by the cautious *La Harpe* as the *chef d'œuvre* of the human understanding.

An old lady, called Madame *de Brinon*, who was the superior of St. Cyr, had a predilection for the theatre, and wrote miserable plays, which her pupils performed: but at last Madame *de Maintenon* intreated her to write no more, and to select some of the plays of *Corneille* or Racine, with as little intermixture of *love* as could be found. They first attempted *Cinna*, and then *Andromaque*, and displayed so much talent on these profane subjects, that Madame *de Maintenon* resolved to prohibit them in future; and she requested Racine, at his leisure and without any regard to rules, to execute a drama from which the profane passion should be entirely banished. To this request we are indebted for his *Esther*; which was first represented at St. Cyr on the 20th of January 1689, and was constantly performed till the season of Lent. In the following January it again appeared, and for several nights threw its fortunate spectators into ecstacies of admiration. The honour of being admitted became the highest object of

ambition to the courtiers. "They exerted themselves to obtain this permission," says Madame *de Lafayette*, "with inconceivable eagerness; and that which had been considered as a diversion for a convent became the most serious occupation of the court. Even the ministers of state quitted their most pressing affairs, in order to pay their homage by going to this play. At the first representation which the King attended, he took with him only the principal officers who accompany him in the chace. The second was consecrated to persons of known piety, twelve or fifteen jesuits, &c. The King thought that the entertainment would please the King of England, and took him thither with his Queen," &c. The room in which the play was acted could accommodate only two hundred persons, but the applications were for thousands. The King prepared a list; and the lords of his court often related that, at the hour of performance, he entered first and stood at the door, with his list in one hand, and in the other a lifted cane, to form a kind of barrier; calling in succession, and admitting and conducting to their seats, all those whose names were contained in the paper. M. *de Pomponne* first learned that he was restored to favour, by finding his name on one of these lists. Madame *de Sevigné*, charmed with the permission granted to her of joining so select an audience, speaks of the play with rapture. "The King (said she) and all the court are delighted with *Esther*. *The Prince has shed tears at it.* Racine has surpassed himself; he loves God as he loved his mistresses; he is as great in sacred things as he was in profane. All is beautiful, grand, dignified," &c. The Maréchalle *d'Estrées*, who had failed to praise *Esther*, apologised for her silence as for a crime.

Elevated by this prodigious applause, Racine employed all the energies of his mind in giving perfection to *Athalie*. It was to have been acted at St. Cyr in January 1691, with a degree of pomp and splendor proportioned to its subject and its excellence: but suddenly the order was countermanded, and the preparations were thrown aside. It seems that Madame *de Maintenon* had been assailed by thousands of pharisaical invectives against the introduction of dramatic exhibitions in a place of religious education, and was terrified by the anonymous imputations that were cast on her for encouraging them. Mortified as he must have been by this disappointment, Racine could still appeal for justice to an enlightened public; and the play was printed: but it encountered only derision or neglect. It was easily decried as a piece written for St. Cyr, and adapted to no other place; the principal characters were said to be a priest and a child; and

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the whole was pronounced to be proper only for priests and children. *Fontenelle* lanced a bad but bitter epigram against it : the general opinion placed it far beneath *Esther* ; it was received with coldness, with disdain, and few persons deemed it worth the trouble of reading. In spite of the high praises of *Boileau*, who appeared (says M. La Harpe) as 'the representative of posterity,' in proclaiming it to be the first of his friend's compositions,—in spite of the judicious panegyric of *Arnaud*, and the liberal estimate of a few other literary dissentients,—Racine was induced to believe that he, like *Corneille*, had survived his genius, and was deceived by a species of dotage in regard to the merit of his works ; an afflicting impression which followed him to the tomb.

The general illusion is reported by *Voltaire* and La Harpe to have been dissipated by a curious accident, which is however traced to no authority. On the third of March 1716, this play was produced on the public stage, under the disadvantage of very bad acting, and of being assailed by the antient hypocritical cabal, loudly protesting against a theatrical display of religious stories : but its success was complete, and has been uninterrupted and without precedent. Five years afterward, encouraged by its former amazing popularity, the comedians represented *Esther*, which was wholly overlooked, and absolutely forgotten !

What can explain so marked a disproportion between the merits of these two tragedies, and their original reception ? The undeserved contempt of *Athalie* is perhaps to be traced to no other cause than the levity, caprice, and extravagance of a Parisian public ; and the equally groundless homage which was offered to *Esther* receives an easy solution. 'Madame *de Maintenon* was flattered with the invention and the execution ; and indeed the play represented in some sort the fall of Madame *de Montespan* and her own elevation *. The whole difference was that *Esther* was rather younger, and less formal in religion. The application that was made to her of the character of *Esther*, and of that of *Vashti* to Madame *de Montespan*, rendered it pleasing to her to bring into public notice an amusement which was only designed for the community [of St. Cyr], and some few of her particular friends.' The character of *Louvois* was also satirized under the name of

* She is fond of alluding to this parallel in her letters, and *Boileau* introduces it in his satire against devotees, published in 1692 :

" *J'en sais une chérie et du monde et de Dieu,*
Humble dans les grandeurs, sage dans la fortune,
Qui gémit, comme Esther, de sa gloire importune."

Haman, who is even said to introduce in one of his speeches certain expressions which dropped from the French minister in the delirium of his pride.—If we could divest ourselves of the disgust produced by such inconsistency, there would be something irresistibly pleasant in this strange union of flattery and satire, religion and politics, grandeur and humility; in which the beauty of holiness and the eternal truths of scripture are made subservient to the jealousies of abandoned women, the intrigues of a corrupt court, and the open adultery of those whose example regulates the moral conduct of mankind!

Another resemblance was discovered between the story of *Esther* and the existing state of France. The intended massacre of the Jews by Ahasuerus was compared to the persecution of the Hugonots and the revocation of the edict of Nantes. A popular contemporary song, by the Baron *de Breteuil*, enumerates this together with the more obvious points of coincidence, and thus proceeds:

"*Pourquoi donc, comme Assuérus,*
Notre roi, comblé de vertus,
N'a t-il pas calmé sa colère?
Je vais le vous dire en deux mots;
Les Juifs n'éurent jamais affaire
A' Jésuites ni dévots."

It is gratifying to believe that the noble talents of RACINE, however disgraced by some of the ends to which they were applied, were on this question boldly exerted in favour of religion, justice, and humanity; and that, when the preachers of the gospel were urging a bloody persecution, his voice was lifted up in defence of the oppressed. Various passages in his play confirm this opinion, which is rendered probable by other circumstances of his life, and certainly place his principles in the most honourable light.

Of the literary character of these religious dramas, a fair estimate may perhaps be formed from what we have incidentally stated. *Esther* is universally allowed to be altogether destitute of dramatic effect: but its composition is beautiful throughout; and the choruses, superior to those of *Athalie*, may dispute with the hymns of *Rousseau* the first rank among the devotional compositions of the French language. The whole of *Esther*'s address to the King is admirable;

"*Ce Dieu, maitre absolu de la terre et des cieux,*
N'est point tel que l'erreur le figure à vos yeux.
L'Eternel est son nom: le monde est son ouvrage.
Il entend les soupirs de l'humble qu'on outrage,
Juge tous les mortels avec d'égales loix,
Et du haut de son trône interroge les rois."

"Whoever

"Whoever reads such verses," exclaims *Voltaire*, "must be ashamed to write others:" but the same critic, after forty years of unqualified admiration, enthusiastically paid to *Athalie*, retracted his praise on arguments so weak and whimsical, that they may be justly suspected of flowing from his unhappy prejudices against religion, not from the conviction of his unbiassed judgment. It is needless for us to repeat the eulogies so justly poured on that wonderful tragedy. The famous couplet in the speech of Joab,

> "*Soumis avec respect à sa volonté sainte,*
> *Je crains Dieu, cher Abner, et n'ai point d'autre crainte,*"

we transcribe for the sake of an observation which it suggests. The word *respect* appears infinitely too weak, to us who use it on much slighter occasions: but it has no impropriety in being thus applied in French, in which language it approaches to *submission, resignation, and veneration.* Still an injury is done to the effect of a poem, by words to which our habitual associations have annexed various degrees of force, and different shades of meaning: but this circumstance can have place only in modern works, and is one among the many reasons that indispose us to relish French tragedies. How different to an English ear is the effect of Κυριε, and Δεσποινα, from that of *Seigneur* and *Madame!* We are even ready to burst into applauses of the noble simplicity of the former, contrasted with the courtier-like servility of the latter; yet the respective phrases are not only essentially but exactly the same.

Since the old *Mysteries and Moralities* have been abolished, and the furious Herod has ceased to rage against the Innocents, we remember but two English plays designed for representation, that are founded on religious subjects; the *Virgin Martyr* of Massinger and his associate, and the *State of Innocence* of Dryden. Whence arises this neglect of events which are so well calculated to excite the tragic emotions? Would the sincerity of English piety feel all scenic illustrations of the sacred history as bordering on profaneness; or have the bickerings of our sectaries, with the levities of our free-thinkers, cast an air of ridicule on Bible-names, &c. Whatever the reason of it may have been, we prefer the English practice; since the results of inspiration and divine agency ought not to be confounded with passions and interests purely human. Thus, it is well observed by La Harpe, the important moral truth inculcated by the story of Mordecai 'is too strong for the stage; the character of Haman is too much degraded, and no proportion exists between the end and the means. It cannot be endured that he should wish to destroy a whole people, because

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an individual refuses to make him a bow, and should in formal terms express such a resolution.' There is danger, too, lest the sympathy of the spectators should flow in a wrong channel. It appears from one of Racine's epigrams, that, when *Boyer* dramatised the heroic action of *Judith*, all the tears of the audience were shed for the untimely fate of *Holofernes*.

Racine's epigrams are almost as perfect as his tragedies: but their severity is in general so great, that the reader is not displeased to find them very few in number. He cannot fail to admire the candor of M. *La Harpe*'s note on that which ridicules *Fontenelle*'s unfortunate play called *Aspar*. 'This was the commencement,' he observes, 'of an enmity which lasted as long as the life of *Fontenelle*,—*philosopher* as he was. The epigram is excellent: but would it not have been better to let *Aspar* fall by herself? He who makes this observation knows that he is condemning himself, since he has also written epigrams: but it is exactly that circumstance which induces him to write the note.'—One of Racine's witticisms we shall transcribe for its good humour, brevity, and neatness of expression, as well as for the resemblance which it bears to the shrewd old English ballad of the *Vicar of Bray*. It is an impromptu made in the chamber of the Abbé *Boileau*, Doctor of the Sorbonne:

" *Contre Jansénius j'ai la plume à la main;*
Je suis prêt à signer tout ce qu'on me demande,
Qu'il soit hérétique ou Romain,
Je veux conserver ma prébende."

This philosophy, we conceive, has kept its ground ever since, and is not likely to be soon exploded.

The *Hymns* translated by Racine from the Roman breviary are wonderful for variety and elegance, considering the meagreness of their materials.—His *Cantiques* belong to a higher order of compositions. When the third of them, in which the poet, alluding to the seventh chapter of Romans, verses 16, &c., describes his good and evil propensities under the figure of two different persons, was first read by him to Louis XIV. that prince exclaimed—"These are two men with whom I am well acquainted."

Of the other poetical works of Racine, we need take no particular notice. It is well known that he had formed plans of two plays, which he did not accomplish, on the profane subjects of *Iphigenia in Tauris*, and *Alceste*. The latter would have given peculiar advantages to the display of his pathetic powers: but how could a modern assembly have been brought to tolerate so foolish a story, or refrain from hissing the selfish cowardice of Adonetus? Racine's abandonment of the other

other project is the less to be lamented, because *Destouches*, many years afterward, by closely translating Euripides, produced some of the finest *coups de théatre* that modern times have witnessed.

We have already touched on the subject of our poet's attack on *Nicole*, the supposed author, in the course of a theological controversy, of certain furious invectives against dramatists and poets in general. Racine's personal feelings were strongly irritated by the same style and tone that had pervaded the reprimands that he had himself received from *Port Royal*, which abbey he was forbidden to enter on account of his connection with the players; and having applied to himself all the rancorous phrases which the polemics had thrown at random against his art, he revenged his supposed wrongs by a letter which his son justly calls '*la plus sanglante et la plus amère.*' He was encountered by two answers, and prepared a still fiercer reply; which he rehearsed to *Boileau*, with all the pride of authorship, and all the keenness of triumphant satire. His judicious friend listened to him with perfect *sang-froid*, commended his wit and his style in the highest terms, and concluded with saying:—"This is most elegantly composed, but you forget that you are writing against the worthiest people in the world." This remark brought Racine to himself; he suppressed the intended publication, with its angry preface, and he took great pains to call in all the copies of the first. If his resentment was somewhat too great for the provocation, let us, however, admire the greatness of this sacrifice. When an enraged poet can destroy, on conviction, a most admirable philippic, equally formed to honour his own talents and to annihilate his adversaries, we know not of any conquest over the malignant passions to which human nature may not reasonably aspire. 'If ever,' (says his son *Jean Baptiste*) 'a fault could be repaired by repentance, it was certainly this. I have witnessed the regret for it which he cherished to the end of his life; and he never spoke of it but with a degree of humiliation and confusion which might alone have effaced it. The Abbé *Tallemant* one day reproached him on the score of his revenge at a full sitting of the Academy; and my father answered: "Sir, you are right; that is the most disgraceful part of my life, and I would give every drop of my blood to wash it out;" which silenced the Abbé, and all who were beginning to applaud him.'

Few, perhaps, even of Racine's warmest admirers have studied him very attentively as an historian; yet, after his joint appointment with *Boileau* to the office of royal historiographer, he made considerable preparations for transmitting to posterity

posterity the glories of Louis XIV. The relation of the siege of Namur was included in the edition of his works printed by *Louis Racine* in 1747. His narrative of the campaigns from 1672 to 1678, which was written to accompany a series of engravings connected with various subjects of the war, was long ascribed to *Pélisson*, and is now first restored to the real owner. Though he had perused Lucian's Treatise, and resolved to adopt the freedom recommended by it, no one could expect his historical works to be without a strong infusion of panegyric; and they are intitled to credit for the moderation with which William King of England (or, as he is there called, *Prince of Orange,)* is treated in them. They also possess perspicuity in their details. The author made frequent collections of facts and anecdotes, which he must have had opportunity of drawing from authentic sources: several of these have appeared in his works under the title of *Fragmens Historiques*; and we shall extract a few for the amusement of our readers.

The conversation of Louis in society was full of grace, liveliness, and courtesy. Unlike some of those *illustrious personages*, of whom it is only said that "they can be gentlemen when they chuse," he was endowed with the happy talent of pleasing his companions, and the happier disposition to exert it for the sake of diffusing ease and happiness around him. We have here many amiable traits of his attention to the minor morals.

Cardinal *Mazarin* is reported to have been master of all his passions, except avarice: his secrets were often revealed by servants whom he neglected to pay; he did not give a farthing to the courier who brought him the news of the peace of Munster; and he was in the habit of decrying the merit of the French commanders, in order to save his master the expence of ample rewards. His habitual dissimulation is strongly exemplified in the following anecdote: 'Four days before his death, he said to *Villeroi*, "*We do many things in this state, that are neglected by us in good health.*" The next day he saw the prince, and conversed with him a long time, in the most affectionate manner: but the prince afterward discovered that he had not told him a word of truth.'

The ludicrous scene, which we now transcribe, occurred to Pope Innocent XII.

'M. *Pignatelli*, afterward Pope, when returned from being nuncio in Poland, knew no more of the affairs of that country than if he had never quitted Rome. The siege of Belgrade was the general subject of discourse: and Pope Innocent X., who had the Turkish war much at heart, said to M. *Pignatelli* that he would come in the afternoon, and converse with him on the situation of Belgrade. The good prelate, extremely embarassed, intrusted his secret to a Swiss captain in the Pope's guards, who had served some years in Hungary. The captain did

did all that he could towards making him comprehend the situation of that place; and, opening two fingers of his hand, he said, "Here is the Save, here is the Danube, and (in the fork of the two fingers) here is Belgrade." *Pignatelli* went to his interview, keeping his two fingers open, and repeating the lesson of the Swiss: but when on the point of entering the house he forgot which of his fingers was the Save, and which the Danube, and came back to the Swiss to ask the position of the two rivers.'

Racine's defence of Father *Paul* against *Siri*'s mysterious accusation that *he was not a good catholic*, though it by no means oversteps the bounds of moderation, is creditable to his liberality, considering the age in which he lived. The proofs, indeed, were not of the most convincing nature. M. *Brulart*, the French ambassador at Venice, wished to be introduced to Father *Paul*, and was refused, though he had letters of introduction from *De Thou* and *L'Echassier*, both Calvinists. *Siri* adds that the ambassador, knowing that he was a man without faith, religion, or conscience, and who did not believe in the immortality of the soul, had no desire to be acquainted with him. 'All this,' says Racine, 'does not appear to me to prove much. Some of the letters should have been reported, in order that we might judge whether they were heretical. It is possible for a man to write to Hugonots, without being a Hugonot himself.' In short, he charitably concludes that we have no demonstration of any thing that can affect the purity of Father *Paul*'s faith. He proceeds, in a higher strain of sentiment, (unless he confounds heresy with atheism), to censure *Siri* for thus lightly blackening the memory of a much better man than himself. 'I do not know whether it be not an injury to religion itself, to assert that a man who was so generally esteemed had no religion. The impious might make an ill use of such an example.'

The only passage which we are sorry to find in these historic fragments is a kind of astrological *éloge* on Louis XIV, who was born on a Sunday—the day of the sun,—whose constellation (i. e. the constellation of the Dolphin) is composed of nine stars, answering to the number of the muses, surrounded by the eagle, (the symbol of genius,) by Pegasus, (indicating a great force in cavalry,) by Sagittarius, (infantry,) by Aquarius, (maritime power,) by the Swan, (the poets, historians, and orators who will celebrate him,) &c. &c.—How deplorable this prostitution of the noblest talents to flatter the puerile vanity of an absolute monarch, or possibly the ignorant caprices of a reigning courtesan!

We shall perhaps be excused for passing over Racine's history of the Abbey of Port Royal, near Chevreuse, his discourses at

at the Academy, and some other pieces which are not likely to excite much interest in our countrymen at any time, nor perhaps in the present generation of Frenchmen. His *Letters*, however, must not remain without notice, because their fate is somewhat singular. They were published by *Louis Racine*, but in a mutilated state, he having entertained the extraordinary fear that his father's fame might suffer by their accidental negligences and want of correctness. The present editors have fortunately possessed themselves of the means of restoring them, and they are now for the first time given genuine to the public. They comprize five *recueils*; the letters written to the friends of his youth; his several correspondences with *La Fontaine*, *Boileau*, and his eldest son; and various letters addressed to different persons. A sixth *recueil* is added, containing a few detached letters written concerning Racine by distinguished characters, *Fenelon*, *Arnauld*, Madame *Maintenon*, &c. We must confess that it has rather surprized us to find in these letters so little entertainment, and such a scarcity of literary and theatrical anecdotes. It would seem that his epistolary intercourse with *La Fontaine* took place when he had hardly begun to write for the public; and with *Boileau*, when he had withdrawn from his most splendid field of action—the stage. He writes to his son with an anxiety that too often betrays him into harshness.

This collection of the works of Racine appears to us to be one of the best edited books that ever fell under our cognizance. It is neither overrun with the spirit of gossiping, nor cut short by the affectation of conciseness. It gives all that we wish to know, and nothing more. The notes of *La Harpe* on the tragedies, though sometimes unnecessarily severe on former commentators, are on the whole useful and valuable; and they will be found particularly serviceable to students in the language, being full of the most delicate observations on grammar and composition. We ought to mention that only the first five volumes are published under his superintendence, but the *nouvels éditeurs* are worthy to succeed him: his remarks are for the most part critical, and those which the latter have contributed are historical.—Having touched on the subject of language, we ought to add that the 'sentiments of the Academy on *Athalie*' are important, as proving the perfection to which French authors aspire to bring their works; and Racine's own critique on *Perrault*'s dedication to the King is a masterpiece of acuteness and refinement.

Den.

Art.

ART. VI. *L'Histoire de Fenelon*, &c.; *i. e.* The History of *Fenelon*, by Mr. L. F. DE BAUSSET, late Bishop of Alais, &c.

[*Article concluded from Appendix to Vol* 58.]

OUR last article closed with the condemnation of *Fenelon's* work at Rome; the information of which event reached him on the festival of the Annunciation, just as he was about to mount the pulpit, to pronounce a sermon that was suitable to the solemnity of the day. Deeply as the intelligence concerned him, however, it had no other effect on him than to occasion him to collect himself a few moments, in order to change the whole plan of the discourse which he had prepared for this occasion; and he gave it entirely a new direction, making it turn solely on the submission which is due to superiors. The news had pervaded the numerous audience which had come to hear him; and the admirable presence of mind, the self-command, and the religious calm, which he displayed, suffused every countenance with tears of sympathy, respect, and admiration. Although exemplarily mild and tolerant, *Fenelon* was wholly devoted to his church; and his submission, which was complete, called forth universal admiration, and is recorded in history.

Nothing renders us more indignant, than the expectation which the adversaries of this good man seem to have entertained, that he would have made advances to them, and besought their aid to restore him to his former credit at court; and nothing in his history more commands our regard and approbation, than the admirable and dignified firmness which he manifested throughout in this respect. Cherishing perfect Christian forgiveness, he knows what he owes to himself, and what ought to be his deportment towards men who had wilfully, and from the worst motives, done him the deepest injuries. *Bossuet's* low-born mind, on the contrary, is base enough to expect that a slight overture will be sufficient to induce *Fenelon* to renew his intercourse with him; the weak *Noaille* wonders that the persecuted prelate does not seek to be reconciled to him; and the Bishop of *Chartres* makes him advances on a footing of equality: but *Fenelon* feels and asserts the rights of an injured man. The Duke of *Beauvilliers*, writing to him with respect to his submission, says, "*A propos* of submission, the Bishop of Meaux requests me to tell you, that you have in a letter to the Nuncio charged him with reporting that your submission was only external, and not genuine and sincere. He declares that he never held any such discourse; and that he should reproach himself, and hold himself to be exceedingly to blame before God and man, if he entertained such a sentiment." *Fenelon* in his reply observes; "as to the Bishop of Meaux, I own

own that it is to me inconceivable how he can say that he should impute it to himself as a reproach before God and man, to call in question the uprightness of my heart, and the sincerity of my submission. Has he already forgotten all the odious duplicity which he has imputed to me, in the face of the whole church, even in his last publication? Can fifteen days have transformed me into an honest man? It is not necessary to sift these expressions; I leave the examination of the matter to God and himself. He and I have no longer any thing to settle. I pray God for him with a sincere heart; and I wish him all that we ought to wish to those with whom we are in Christian charity."

So highly pleased was the Court of Rome with the obedience of the Archbishop of Cambray, that the whole college of Cardinals petitioned the Pope to send a complimentary letter in his own name to the pious and venerable prelate: but the Abbé ~~de Meaux~~ Bossuet no sooner heard of this design, than he caused the papal epistle to be frittered down to a few cold expressions of regard. We have already taken notice of this man's malignity against *Fenelon;* and no creature in human shape ever displayed more of the fiend than did this ecclesiastic, during the whole of this famous process. How can the present ex-Bishop mourn over Louis XIV.'s refusal to his uncle, to allow him to appoint the Abbé his coadjutor? The monarch had probably been informed of his outrageous conduct in this proceeding, and disapproved of it. Be this as it may, we confess that the incident gave us great pleasure; and that it would have been painful indeed to have seen the fierce prosecutor of the greatest ornament of his age and country raised to so high a dignity.

Universally admired as had been the submission of *Fenelon*, very great obstacles seemed to be interposed against his re-instatement in his former offices and credit, which are here fully stated, and ably and candidly appreciated. What operation these impediments would have had, it is perhaps impossible at this day correctly to ascertain: but an incident had happened, which placed an insurmountable bar in the way to his restoration to court-favour. *Telemachus* saw the light, through the infidelity of a servant; who had taste enough to appreciate the treasure, and took a copy for himself, while making a transcript of it by the Archbishop's order. This MS. he sold to a bookseller; and thus was given to the public a performance that secured a degree of fame to its author which he did not anticipate, and involved him in sufferings which he did not merit.

The success of Telemachus irritated Louis XIV. beyond all conception. The work was denounced to the jealous monarch

as a most daring satire on his reign; and the courtiers encouraged the rumour, in hopes of profiting by the disgrace in which it was expected that the friends of the estimable Archbishop would be involved. This was not all. The admiration in which Telemachus was held all over Europe, the rapidity with which it was translated in every country into the vernacular tongue, and the persuasion entertained in the several states which were rivals of Louis XIV., that this production conveyed a censure on the measures of that prince, confirmed him in the notion that its author was his personal enemy; and these unfavourable impressions were afterward still more established, by the circumstance of the armies of the allies respecting every where the lands of *Fenelon*, and stopping short in their marches, that they might not interrupt the sacred labours of the venerable prelate. The enmity of Louis is also to be collected from the pains which the Duke of *Burgundy* was obliged to take, in order to renew his communications with his preceptor. After four years of silence from the period of the Archbishop's disgrace at court, a correspondence began to which the death of the Prince alone put an end; the greater part of which is now here brought to light for the first time; and which is of itself sufficient to give the highest value and interest to these volumes. What filial deference and affection are displayed on one side, what truly parental tenderness and anxiety on the other! The young prince thus opens this interesting correspondence, which furnishes so many proofs of the fidelity, integrity, and wisdom of the preceptor, and of the excellent inclinations and high attainments of the pupil:—"At length," says the promising youth, "I find a favourable opportunity for breaking the silence in which I have remained for four years. I have met with many misfortunes during that period: but one of the greatest has been that of not being able to testify to you what I felt for you during all that time; and to assure you that my friendship has increased with your misfortunes, instead of being cooled by them. I think with true pleasure of the time when I shall again see you, but I fear that it will be long before I have that gratification."—The rest of the letter is in a very pious strain, and displays a regard to circumstances and times which is highly honorable to the Duke.

It is not a little singular that *Fenelon* never makes any mention of Telemachus, in the extensive confidential correspondence which he carried on. In one only of his letters do we find it introduced, and then very slightly. A fragment of a letter from his friend the Abbé *de Chauterac*, who had been his agent at Rome, to the Cardinal *Gabrielli*, gives us the only authentic information respecting it which we possess, but unluckliy

luckily the letter breaks off at the point of most interest. "It remains for me," says the Abbé, "to say a few words to your Eminence respecting Telemachus. Our prelate formerly composed this narrative in following nearly the plan which Homer has adopted in his Iliad and Odyssey, and Virgil in his Æneid; and this work may be regarded as a poem, if we except the want of verse. It was his object to endow it with all the charms and harmony of the poetic style, in order, by gratifying the ear, to impress more deeply on the mind of the young Prince, the most pure and grave lessons in the art of reigning. God forbid that he should be suspected to have written a satire under the form of a poem." In the exculpatory way, we have farther information respecting it from *Fenelon* himself. *Bossuet* and the Bishop of *Chartres* being dead, and the Cardinal *de Noailles* in a sort of disgrace, the friends of the Archbishop thought that the time was come in which they might interfere with effect to have him recalled: but he drew up a memorial to dissuade them from this intention, which so thoroughly displays the man that we shall transcribe the part of it which is here given;

"As for myself, I have no desire to change my situation, for I am growing old and infirm. Let not my friends commit themselves, nor hazard a doubtful step on my account. I never sought the Court; I was taken there; and I remained there ten years without making a single effort on my own behalf, without asking the least favour, without taking part in any affair, but confined myself to giving answers according to my conscience in regard to those matters in which I was consulted. I have been sent away from it; and I have only to continue in peace in the place allotted to me. God is my witness that I wrote the condemned book solely for the purpose of rejecting the errors and illusions of Quietism; and as to Telemachus, it is a fabulous narrative in the form of an heroic poem, like those of Homer and Virgil, in which I have introduced the principal actions that become a prince who is destined to govern. I composed this work at an epoch in which I was honoured with marks of the King's confidence and favour; and I must not only have been the most ungrateful of men, but the most senseless, had I ever designed to introduce into it satirical and offensive portraits. I abhor the very thought of such an intention. It is true that I interwove in those adventures all the truths which are necessary for government, and all the faults which may be committed by the sovereign power: but I stated none of them so as to form portraits and characters; and the more the work is read, the more it will appear that my plan was to do justice to my subject, without painting any individual in particular. The narrative was composed in haste, in small parts at a time, and on different occasions; it affords much room for correction; and the printed copy is moreover not conformable to the original. Yet I have preferred the letting it remain imperfect and disfigured, to printing

ing it exactly as I wrote it. I thought only of amusing the Duke of *Burgundy*, and of instructing him while I amused him, without ever obtruding the work before the public; and all the world is aware that its appearance was occasioned by the infidelity of one of my domestics. All the King's best servants know what my principles of honour and religion are, with respect to the sovereign, the state, and the country, and what a lively and grateful recollection I retain of His Majesty's favours."

The interesting, instructive, and edifying picture of the Archbishop's manner of life, and of his ecclesiastical administration of his diocese, has been presented by his former biographers. In every particular in which we contemplate him, he seems to approach as near to perfection as any human being of whom we have any account. When we reflect on the ardour of his piety, we are not a little surprized to find him so much a man of the world, so superior in civil wisdom and prudence. The Duke of *St. Simon* has said of him; "His manners corresponded with the undefinable charm of his physiognomy; there was an ease in them which imparted itself to others; and he possessed that air and fine tact which we can derive only from the best company and the great world, and which discovered itself in the whole of his carriage." How excellent in this respect is the advice which he gives in one of his letters to his nephew the Marquis of *Fenelon*.

"I cannot help scolding you a little, on your not seeing often enough those persons whom you ought to cultivate; it is true that the principal matter is to inform yourself, and to do your duty: but we ought to procure for ourselves some consideration, and to prepare for ourselves some advancement. In this pursuit you will never succeed, but will always remain in obscurity, unless you acquire the talent of gaining access to persons who are in place, or who are in the way of attaining it. You must effect this object by moderate and tranquil and continued attentions; and in paying these, be not influenced by ambition or vanity, but by a desire to fulfil the duties of your station, and to serve your family. You must equally avoid ardour and indiscretion; and without too anxiously seeking persons of consideration, we may cultivate them, and avail ourselves of all proper occasions of becoming agreeable to them. Mere indolence, timidity, and effeminacy, are often the ingredients of that pretended modesty, which induces us to shun the commerce of the great; and we prefer to confine our society among those to whom we are already known, and with whom we have succeeded. It is trying to self-love to incur the hazard of not conciliating those whom so many strive to please: but, while we despise the world, we must learn how to conduct ourselves properly in it: let religion detach us from it, but let us not abandon it through negligence, or from singularity of temper. Deal properly with the world from a sense of duty, without loving it from ambition: neglect it not through idleness, nor follow it from vanity."

At the distance of three years, he writes in the same strain to the same relative:

"I am not surprized at your embarrassment, and at your disgust with a court-life. We always feel constraint when we are with people whom we know but little, or not at all; and we always do imperfectly that which we are not in the habit of performing. Self-love grows also weary of restraint, when accompanied by scarcely any success. You have been used to simple and easy habits, and to obtain consideration from the circle which surrounded you: but this smooth tenor of life has spoiled you; we must accustom ourselves to weariness of mind in the world, as soldiers are inured to bodily fatigue in a camp. The longer you delay this labour, which is necessary to introduce you into the world, the more difficult it will become; and at a certain age you can hardly hope for any success. If you renounce it altogether, you will pass your life in obscurity, without powerful friends, without credit, and without support; without the means of making your services avail, and of benefiting your family. You must, as soon as you can break the ice, persevere with courage and patience; listen not to mortified self-love; facility will gradually advance with habit. When you shall become acquainted with the world, and the world with you, and when you shall be familiarized with the mode and manners of the sphere in which you move, you will no longer feel embarrassment. When you have attracted a certain number of friends, honest and estimable characters, they will make you one of their society; you will then, step by step, attain to all that is proper for you; you will introduce yourself with ease in public; you will know how to pay the particular deference which is due to individuals; and as to your own circle, you will confine yourself to sincere and valuable friends: but they must not be only virtuous men; you must seek some who unite rank and station to merit. In your progress, learn to practice the lessons of patience, and be continually gaining something on yourself; which will guard you against that habit which leads men to consult specious propensities, rather than the calls of obvious duty. Appropriate your hours of labour: avoid suppers, which intrench too much on the night, and would unfit you for the duties of the ensuing day; husband as much as you can your mornings; and when you read, reflect on what you have perused. I am aware that you cannot follow an uniform course, but must occasionally suffer yourself to be persuaded by particular friends to give way; society requires this, and the age demands it: but while we sometimes yield to gratify our friends, we must reserve hours to ourselves, or we shall become capable of nothing that can merit their esteem. Do not spoil your cousin; open his heart by real kindness, but remember that premature praise injures children; and accustom him early to regard himself as a poor *cadet*, without any other resources than merit, labour, wisdom, and patience. Judge, my dear child, from this letter, with what tenderness I love you."

On another occasion, he addresses the Marquis more in his characteristic pious style: "We must cultivate men," he says,

says, "in the order of Providence, without ever reckoning on them, not even on the best. Let us rely on God, and see him through the medium of men, as we behold the sun through frail glasses. Still let us not fear to lay open our souls to good men who are our friends; and happy are those who are blessed with such friends: they are of more value than the distributors of fortune."

These samples will give the reader an idea of the wisdom and prudence of *Fenelon*, which are equally conspicuous in the whole of the correspondence maintained with his royal pupil.

Among the illustrious visitors who resorted to Cambray to pay homage to its revered Archbishop, was "The Young Pretender;" and from the conversations of *Fenelon* with this Prince, it appears that the prelate was a warm admirer of the British constitution. He advises the unfortunate youth, if he should ever regain the throne of his ancestors, to respect the religious and political institutions of the state, and to attempt no changes in either; and he recommends to him above all things never to constrain his subjects to change their religion. "No human power," said he, "can force the impenetrable intrenchment of the freedom of the mind. Violence can never persuade men; it only makes hypocrites. When kings interfere in matters of religion, instead of protecting her, they reduce her to slavery. Give to all, then, civil liberty; not as regarding every thing as indifferent, but as enduring with patience what God permits." —Referring to the political constitution of the state, he asks, "is not the Sovereign sufficiently powerful? If we say that the King can do nothing without the parliament, is not a monarch happy who is at liberty to do all the good which he chuses, and has only his hands tied when he would do wrong? Every wise Prince ought to wish to be no more than the executor of the laws, and to have a supreme council to moderate his authority." The whole of the conversation is admirable: but the public are already in possession of it.

It is to be regretted that so much of the time and writings of the good Archbishop was diverted to the unprofitable subject of religious controversy. The volumes before us contain a very clear account of the state of the Jansenists, in the time of *Fenelon*; in whom they found a zealous and formidable antagonist.

The well-known homage paid by our Marlborough to the incomparable prelate reflects scarcely less honour on the hero than his brilliant victories.

When the congress of Gertruydenberg refused the terms of peace offered by Louis XIV., and the state seemed on the very brink of ruin, we see the Archbishop assume a new character, and urging it on the counsellors of the King

"That, in order to save the state, the monarch should assemble a certain number of *Notables* of different conditions, and from different provinces, to receive their counsels and advice respecting the best methods of finding resources for the wants of the empire. The nation must save herself; and she must obtain the means which are necessary for this end wherever they are to be found. Such a change may too much agitate the minds of men, and cause them to pass from extreme dependence to the excesses of liberty; and it is from the fear of this inconvenience that I do not propose the assembling of the States General, which, but for this consideration, it would be proper to call together, and excellent policy to re-establish: but at this conjuncture the step is hazardous, and I should fear confusion. I therefore confine my views to *Notables*. They should consist of the principal prelates and lords, the most eminent magistrates, the most respectable merchants, and the most wealthy financiers."

In this emergency, so alarming to the state, *Fenelon* thought that it was the duty of Philip V. to strip himself of his crown, and presented a memorial in support of his opinion to his friend the Duke *de Chevreuse*, who drew up another in answer to it. Both papers, we are told, reflected credit on their respective authors, though the biographer gives the preference to the side taken by the Duke.

Having quoted at length the striking account given by *St. Simon* of the effect which the death of the first Dauphin had on the court, and the great change which in consequence took place in the situation of the Duke of *Burgundy*, M. Bausset states that *Fenelon* now conceived it his duty to address new counsels to his pupil. He is no longer Mentor, whose gentle and paternal voice teaches the young Telemachus how to reign in the small isle of Ithaca, but the pontiff armed with the power and the majesty of religion, who reveals in the name of heaven to the heir of a great empire the fearful duties imposed on him. While flattering courtiers and trembling ministers spoke only of his power, and the splendor of his supreme rank, *Fenelon*, in his sublime but austere lessons, traces great dangers and great duties. The letter which the Archbishop wrote to his pupil, on this occasion, fully justifies the character here given of its contents:

"Happy," says he, "are those who like St. Louis have never used their authority to gratify self-love. It is time to render yourself beloved, respected, and esteemed; to become the counsel of His Majesty, the father of the people, the consolation of the afflicted, the support of the poor, the stay of the nation, the defender of the church, and the enemy of innovation. Let flatterers be kept at a distance, and no confidence be placed in them; let merit be distinguished, sought, anticipated, and employed; listen to every thing, but believe nothing without proof; and learn to excel all, since you are placed above all. Be the father of your people, and not their master.

ter. All must not be for one, but one ought to be for all, to ensure their happiness."

The accounts of the period uniformly agree in representing the royal pupil as conferring the highest credit on his preceptor; and we have no reason to suspect the account of *St. Simon*, who speaks of him as possessing the art of conversation in the highest degree, and of the courtiers as surrounding him less to attract his regard than to listen to his observations; as obliging to all, but marked in his attention to rank, to birth, and to age; as sedate in his temper, yet chearful and easy in his manners. Having been checked and discountenanced while his father lived, it is incredible, the moment he was brought forwards and rendered conspicuous, how rapidly men changed their opinions of him, and all praised his understanding, his talents, and his disposition. His reputation spred from Versailles to the extremity of France; and *Fenelon* began to enjoy the fruits of his exertions and cares. All the letters which came to Cambray expressed the sanguine hope universally indulged, that order and happiness would succeed to confusion, darkness, and calamity. *Fenelon* could hardly resist the general emotion, but would not suffer himself to partake of it without great reserve. Writing to the Duke *de Chevreuse*, he says,

"They tell me that the P. P. (the *petit Prince*) does better, that his reputation rises, and that he will have authority. He must be supported; a turn for business must be given to him; and he must be accustomed to see with his own eyes. He must communicate with men, that he may obtain an insight into their ways, learn their finesse, study their talents, and know how to make use of them notwithstanding their defects. He must be put in the way of conferring on business with the King, of sharing in his labours, and of assisting him in his decisions. If this be done with respect and zeal, it will give no offence, but will procure him confidence."

The reflections and counsels which *Fenelon* addressed to the new Dauphin have never any other object than the Prince's glory, and the good of the people whom he was to govern. In this great change in affairs, and which so materially affected the situation of *Fenelon*, he never directed his thoughts to himself. Ambitious men, however, now courted the excellent prelate; and the spring of 1711 produced clear proofs of the change which had taken place. Cambray became the road to every part of Flanders. All the courtiers, and General Officers, even those who were least known, visited that place, and stayed there as long as they were able; so universal and so assiduous was the court paid to him! Yet he conducted himself with so much modesty that he did not awaken the royal jealousy; and though the attentions bestowed on him made a great noise,

Madame *de M.* and the King testified no displeasure at it, and affected not to know it.

The Duke of *Burgundy* now joined the army, and obtained leave to embrace his revered preceptor: but the stern tyrant allowed only a public interview. The moment his pupil appeared in arms and took a part in public affairs, the good Archbishop became by turns a General, a Diplomatist, and a Minister; and discerning readers will not fail to be highly struck with this amazing versatility, and with the excellent counsels which he imparted in each character.

No circumstance so strongly exemplifies the enlarged views and the active benevolence of *Fenelon*, as the plan of government which he was preparing for the consideration of his pupil; and which embraced the whole of the executive and administrative branches of government. The heads of the leading arrangements were drawn up by him in the form of tables; and these, as sketched by his hands, are given in the volumes before us. We must content ourselves with copying a few of the more striking features.

On this plan, enlistment into the army was to be voluntary, and the service was to be for five years.—All offices were to be discharged by principals, and none were to be allowed to serve by deputy.—*No reversions of places were to be granted.*—Each province was to have its states, on the model of those of Languedoc; and the imposition of taxes was to be intrusted to these assemblies. The *gabelle* and other oppressive taxes were to be abolished, and such as were more equal to be substituted in the room of them.—The *Estates General* were to be revived, and to be assembled every three years. They were to have only the power of making representations, and the King was to decide.—The courts of the feudal lands were to be abolished, and the suitors were to have recourse to the Baillages.—Commerce was to be free.

Thus we perceive that, when political economy did not exist as a science, the fine genius of *Fenelon* had arrived at nearly all its general conclusions.—While, however, we admire the extent of this prelate's views, and his spirit of benevolent enterprize, the woeful experience which we have had, and the progress which has been made in political science, point out to us many errors and defects in these masterly outlines, and satisfy us that the projected reforms were too sweeping to be all at once introduced: but they present numerous particulars which are worthy of the mind that conceived them; and which, had they been introduced, must have incalculably advanced the prosperity and strength of the kingdom.

Three

Three months had scarcely elapsed after these plans had been sketched, when the premature death of the Duke of *Burgundy* filled France with mourning, and extinguished the sanguine hopes which had been so universally indulged! What a blow to the preceptor, who had devoted all his cares and exertions to qualify the prince to become the benefactor not only of his subjects but of surrounding nations! When the sad intelligence reached him, the only words which he uttered were, "All my ties are broken..... Nothing now binds me to the earth." When he recovered strength enough to be able to write, he thus addressed the Duke *de Chevreuse:* "Alas, my good Duke, God has taken away all our hope for the church and the state. He had formed this young Prince, he had adorned him, he had prepared him for doing great good, he shewed him to the world, and immediately he has withdrawn him from it: I am struck with horror; and I find myself sinking, without any bodily complaint. In weeping over the dead Prince, my heart is torn to pieces, but I am alarmed for the living."—However, though no purpose of earthly ambition was to be served, we see him revive again, to advance the public weal by the lessons which he imparted to the Dukes of *Beauvilliers* and *Chevreuse.*

Here we stop. We have viewed this admirable man in all the most prominent parts of his life. We have contemplated him rising from obscurity, shining in elevation, exemplary in adversity, re-animated by public good in returning prosperity, and resigned under the irremediable disappointment of all his hopes and labours. For the rest, we need only add that, in 1715, an overturn in his carriage produced a fever, which deprived the world of the benefit of his future counsels, precepts, and example.

G. 2.

In perusing the parts of these volumes which respect the education of the Duke of *Burgundy*, and which detail the correspondence that passed between him and his preceptor, as well as the letters of *Fenelon* to the Dukes of *Beauvilliers* and *Chevreuse* with respect to the promising Dauphin, we acknowlege that our thoughts were occasionally diverted to another Prince; who is universally allowed to possess fine natural faculties, and to be distinguished by excellent dispositions and rare facility in making acquirements, as well solid as ornamental, but who had not the advantages of a *Fenelon* and of a *Beauvilliers* and a *Chevreuse* to form his youthful mind, or to guide his maturer steps. The portions of the present work, to which we have alluded, could not fail to interest his intelligent mind, and to gratify his good taste; and if the perusal of them should induce him, in all great emergencies, to ask himself,

himself, what in this case would the Duke of *Burgundy* have done, or what would *Fenelon* have advised, the consequence might be an incalculable addition to his own happiness, and to the prosperity of his future subjects.

Jo.

ART. VII. *Vie de la Marquise de Courcelles,* &c.; *i. e.* The Life of the Marchioness *de Courcelles*, partly written by herself. With her Letters, and the Italian Correspondence of *Gregorio Léti*, relative to that Lady. 12mo. pp 268. Paris. 1808. Imported by Dulau and Co. Price 6s sewed.

IT is observed by the editor of this volume, in his *avant-propos*, that in the multitude of characters which have been preserved to us from the Augustan age of France, the gallery of gay ladies was still without the portrait of Madame *de Courcelles*: who attracted so much of the public attention by her beauty, the charms of her wit, and the singularity of her adventures; and who in fact drew an historical sketch of herself. This painting has indeed hitherto been in the hands of a private connoisseur, from whose collection it is now first taken, for the purpose of exhibition; and it will perhaps be more admired for brilliancy of colouring than delicacy of touch, though the artist assures us that it is by no means flattering.

'Without being a great beauty, (she says,) I am one of the most amiable creatures ever seen; there is nothing in my countenance or my manners which does not both please and interest: every thing about me, even the sound of my voice, inspires love; persons the most opposite to me in inclination and temperament are all of one mind on this subject, and agree that no body can look at me without wishing me well.

'I am tall, have an admirable figure, and the best air possible; I have fine brown hair, which is disposed, as it ought to be, to shade my face, and relieve the handsomest complexion in the world, though it is marked by the small-pox in several places. My eyes are sufficiently large, neither blue nor brown, but between those two colours, and have a particular hue of their own which is very agreeable. I never open them entirely; and though there is no affectation in keeping them so, yet it is true that they thus gain a charm which makes my look the softest and the tenderest that can be seen. The regularity of my nose is perfect. My mouth is not the smallest in the world, but neither is it very large.

'Some censors have chosen to say that, according to the just proportions of beauty, my under lip may be called too protuberant: but I believe that this fault is imputed to me because no other can be found; and that I must pardon those who say that my mouth is not quite regular, when they allow at the same time that this defect is infinitely agreeable,

agreeable, and imparts a lively air to my smile and to all the movements of my face. In short, I have a well-formed mouth, admirable lips, and teeth like pearl; my forehead, my cheeks, the turn of my countenance, are all beautiful; divine hands; tolerable arms, that is to say, rather thin: but I console myself for this misfortune, by the pleasure of having the handsomest legs in the world. I sing well, though without much method; I know enough of music, indeed, to come off pretty successfully with connoisseurs. But the greatest charm of my voice is in the softness and tenderness which it inspires; in a word, I possess all the arms of pleasure, and have never yet exerted them in vain.

'I have more wit than any body: it is natural, pleasant, playful, and capable also of great things, if I chose to apply to them. I have a good understanding, and know better than any one what I ought to do, though I scarcely ever do it.'

The reader may perhaps deem it fortunate, that charms so powerful were not presented to the gaze of an enamoured world in those early stages of society, in which the jealousy of lovers was synonymous with the hostility of nations, and the slaughter of embattled thousands: but he is still more likely to wonder that the beautiful Marchioness did not obtain some degree of influence over the civilized kingdoms of modern Europe, through the medium of Louis's gallantry. This fair creature appeared at his court at the period when his passions were most easily excited: but, though he offered his protection, and a situation near the Queen's person, with the view of our heroine becoming the wife of *Colbert*'s brother, (a connection certainly not unfavourable to the chance of a subsequent more intimate acquaintance with His Majesty,) it does not appear that he ever entertained any specific views on her person. The actual history of the lady's life is, however, sufficiently curious, even as a series of romantic adventures; and since it throws additional light on the scandalous state of manners which prevailed in the polished court of Louis the Fourteenth, we shall lay a brief abstract of it before our readers.

Marie Sidonia de Lenoncourt, having lost her father in her infancy, was addressed by numerous suitors, who were attracted by her possessions as well as by her superior beauty; and she was united, at the age of thirteen, to the Marquis *de Courcelles*. She is said to have soon tasted all that could embitter matrimony, without enjoying any of its pleasures. The celebrated *Louvois* endeavoured to profit by the mutual dissatisfaction of the ill assorted couple: but the Marchioness found it impossible to return his ardour, though frequently pressed by her husband and his family to adopt him as a lover. M. *de Courcelles* once went so far as to quarrel seriously with his wife, for declining to make the fortune of her family by devoting her charms

charms to the desires of a powerful minister, after the manner of Madame *de Humieres* and other handsome wives. At length the Duke *de Villeroi*, the Marquis's first cousin, who suspected his relation of too great a familiarity with the Duchess, avenged himself by retaliation. Being, however, at this time the professed adorer of the Princess *de Monaco*, he was discovered in his intrigue by her vigilance, and sacrificed his new passion to his interest with *Louvois*; to whom he solemnly swore that he would never again see Madame *de Courcelles*. Our heroine then took some pains to revive the tenderness of *Louvois*, and succeeded. Their intimacy became excessive: but the most gratifying circumstance to the lady consisted in the mortification of her mother-in-law and sister-in-law, who had cruelly and inconsistently laboured to prevent this reconciliation. M. *Louvois* happened to call one morning, when these three ladies were on the point of setting out together *to church;* and he overwhelmed with confusion, by his sarcastic irony, the enemies of his mistress. The connection, however, soon came to an end: for *Louvois* detected his frail fair in an equivocal situation with the forgetful *Villeroi*, and determined to conquer his passion.

The *injured* husband, exasperated at an infidelity which deprived him of the benefits that he might have expected from making over the person and honour of his wife to a minister of state, resolved on a singular mode of revenge. He contrived to poison a lotion that was used by her for washing her face, which was in consequence so completely scarified, that it did not recover its smoothness for nearly three months. The Marchioness suspected a particular attendant of being the instrument employed for this odious purpose, and ordered her to drink the water: she refused, and was held down and gagged by footmen, who compelled her to swallow it. The result was that she fell into convulsions, in which state the Marquis saw her, and confessed his share in the attempt. His lady was in great danger, received extreme unction, and was reported to be dead. 'During this illness,' (says she,) 'M. *de Courcelles* was obliged by his interest to render me as much service and attention as should have been excited by affection. I was sixteen years old, and had not made my will. The loss of my property appeared so great a misfortune to him and his mother, that, after having exhausted all human remedies, they had recourse to God; whom till that period they had little known, and of whom they never once thought after I was well. But *Courcelles* now made a vow to go on foot to *Notre Dame de Chartres*, if I recovered.'

What

What a field for reflection on the *high spirit*, the *generosity*, and the *disinterested magnanimity* of the *vieille cour!*—but we have no time for animadversion; the story itself hurries us forwards, and indeed supplies its own comments.

We no longer proceed, however, on the authority of our heroine, of whose lively narrative we are sorry to take leave, though it is for some time not ill supplied.—After having indulged herself in *all* the pleasures of the luxurious metropolis, she was shut up in the convent of the "*filles de Sainte Marie de la Bastille*," for some striking irregularity. The Duchess of *Mazarine*, her fellow-prisoner for a similar offence, takes pleasure in relating in her memoirs the tricks that were played off against the harmless nuns, by the two "amiable recluses,"—such as putting ink into their holy water, that they might black their faces,—awakening them out of their first sleep, by introducing little dogs into the dormitory,—pouring water into their beds, &c.—The Duchess, on being restored to her family, procured permission for the Marchioness to pay her a visit, and *Courcelles* prevailed on her to return to his home: but he soon had reason to suspect her of partiality to his friend the Marquis *de Cavoy*, whom he challenged and wounded—rather preposterously, we think, unless he acted as the champion of *Louvois*. The combatants were committed to the Conciergerie, where they lived on terms of great friendship for two years.

In the mean time, the Marchioness was attended to her husband's country-seat by his mother, who conceived suspicions of her becoming pregnant. *Courcelles*, being informed of this circumstance, instituted a process of adultery against her, and finally succeeded in proving his charge of an illicit intercourse with one of her *servants*; dissolving the marriage, and recovering large damages against her. It was thought, indeed, that her beauty and her interest might have led to a more favourable issue, had she not imprudently escaped from prison, in company with a new admirer, *Brûlart du Boulay*, a captain in the Orleans regiment. With him she had the hardihood to remain sometime disguised in Paris: but at last they thought it prudent to retire to Geneva, where their affection does not appear to have been of long duration. On returning to France, she was again arrested, and imprisoned for some years; her trial being protracted by various appeals and revisions. Here the history concludes abruptly; stating that nothing farther is known respecting her, except that, *after having several adventures*, she fell in love, *sur le retour de l'âge*, with an officer, whom she married, and with whom she lived unhappily.

Some

Some of this lady's letters, written from Geneva to *Boulay*, form a part of the volume. They were collected but not published by him, and the statement with which he accompanies them is curious :

" I have been induced to bring these letters together, for the more convenient perusal of my friends, not by the indiscretion that is common with those who think that they have quarrelled irreconcileably with the writer : but I wish to justify myself for having too faithfully and too violently loved the most beautiful creature in the universe, though the most treacherous and inconstant. I dreaded her eloquence too much to apply to her alone for my justification ; and the declarations which I daily made, to give a just idea of her talents, satisfied me so little that I saw they would convince nobody. In this perplexity, I one day fortunately recollected that I had certain means of producing this conviction ; and that what she had written was so beautiful and so polished that by shewing it I should entirely answer my purpose. I had none of the scruples that often occur in taking such a resolution ; because, as the letters were full of talent and almost without passion, I did not betray, in producing them, those secrets which ought never to be revealed. Such persons of both sexes, as have censured me so severely for the extent of my affection, when fame had told me so much about her, will perhaps find themselves embarrassed, when they have read these letters, and I tell them that the understanding which they display was accompanied by a most lovely person, with all the proportions and the graces that nature can throw into a work which she takes delight in accomplishing."

We shall translate one of these letters, which appears to us sufficiently to announce the circumstances that produced it :

" I told you that I have seen M. *de Remy* a hundred times, and it is true. I did not say that it was during my disguised residence at Paris; and I think I have often repeated to you that M. *de Rohan* and some of his friends were the only persons whom I had seen, and that, if proofs were wanting of what I said, they might easily be adduced. But, Sir, an explanation apparently is not what you desire ; where a sincere wish for a reconciliation exists, disputes are not raised on so slight a foundation, afflicting things are not written to a person so unfortunate as I am, times are not chosen as you have chosen this, and the hazard is not incurred of quarrelling with the object of affection for a mere fault of memory. You, Sir, are satisfied ; I enter into all your motives ; and my pretended falsehood (*menterie*), joined to the publicity of your journey hither, and the necessity which I impose on you of caution in regard to my interests, are too powerful obstacles to the continuance of our intimacy. Let us here break off an engagement, which can no longer be agreeable to you, after you have conceived so bad an opinion of me ; nor to me, since you have made me thus acquainted with your caprice. Had it pleased you to prolong it for some months, I should have had less reason to

to complain of you: but without making reproaches, from which (I solemnly protest) I expect no good consequence, I confess to you that I placed so little reliance on my own constancy, that I have some pleasure in finding you the first to violate our sworn engagement, and to liberate yourself by a cruel manœuvre of which I should have thought you were incapable. I inclose to you a letter which I had written to you yesterday, to justify my conduct up to this time. Send me nothing more hither, for I shall immediately depart. I will inform you if I stay; and, if I go, I will tell you where I shall be."

This artful letter is followed by another still more acrimonious in its terms, and by a billet which concludes with expressing her fears that she may 'lose her patience, and that *the pleasure of being always innocent* may not support her for ever against the vexation of being so often insulted.' The next letter, however, asks pardon of 'her *poor Boulay* for the cruel things which she had written to him, and for the pleasure which she feels in having thus discovered his sensibility to her menaces;' and her *poor Boulay*, after this, becomes more enamoured and devoted than before!

The Marchioness had letters of introduction to *Gregorio Leti* at Geneva, who received a formal requisition, from the Duke of *Giovinazzo*, the Spanish ambassador at Turin, to state what he knew of this distinguished lady. His answer is conveyed in four pedantic letters, full of extravagant admiration; in which he compares her mouth to a pearl-fishery, her eyes to stars, and her neck to the milky way: but one passage is marked by uncommon *naiveté*. He declares that, when he was first dazzled by her charms, he 'insensibly *took leave of all his books and papers*:' but she soon attracted the notice of magistrates, counts, marquisses, and lords; who dressed in all their finery to please her, and whose gold and silver hilted swords were ever ascending and descending her staircase; 'till at last (says he) she thought no more of me; and I was obliged to resume my pen, and continue *to write in my study the life of the prudent Philip the second*.'

We are in this volume unexpectedly presented with a '*notice sur la vie*' of this voluminous *Gregorio*; which imparts the consolatory conviction that Paris has its book-makers as well as London: — but, altogether, this publication is curious and entertaining. Yet how can we recommend it to our fair readers, since it so unanswerably proclaims, "*Frailty! thy name is Woman!*" G. 2.

Den.

ART.

ART. VIII. *Histoire des Evènemens mémorables*, &c.; *i. e.* A History of the memorable Events of the Reign of Gustavus III., King of Sweden, &c. By Mons. C. J. E. H. D'AGUILA. 8vo. 2 Vols. pp. 357 and 476. Paris. 1807. Imported by Dulau and Co.

IT has been the happy lot of but few nations to rise, by a gradual and steady progress, to the honours of celebrity and the enjoyment of prosperity: but nearly all have had periods in their history on which later generations have dwelt with delight; and which, when modern times possessed nothing to cherish it, have fed that national pride of which even a degenerate people cannot wholly divest themselves. A great fondness for any particular æra in their annals, and a strong desire of reminding the world of the deeds of some former King, or of celebrating the actions of a few eminent men, may in many cases be considered as symptoms that a nation has not much reason to view with satisfaction the whole of its records, and especially its actual situation. These bright points in the history of a people are commonly produced by extraordinary exertions; which have been called forth by a sudden stimulus proceeding either from the moral elasticity of human nature, when overloaded by tyranny, or (which is the more frequent case,) from the commanding influence of the genius and valour of some King or leader, who knew how to rouse and direct all the resources of his country to some important, or at least splendid, object.

The very sudden elevation of a people, however, to military or political consequence, and to extensive influence over their neighbours, is generally as transient as it was unexpected; because it cannot be founded on intrinsic strength and energy, which cannot all at once be either created or become apparent. — If this ephemeral greatness originated in military valour and conquest, the impartial friend of a nation, who is not dazzled by the glowing description of a hard-fought battle, nor flattered by tales of the terror once inspired by some of his ancestors, will rather regret that it ever existed, and that it is so often remembered. By its very nature, it must have had a tendency to retard the progress towards the acquisition of real strength; and it has perhaps been followed by that apathy and debility, which a common observer is apt to blame the more severely from a comparison of them with the characteristic qualities of the preceding period, though in fact these latter ought to serve as an excuse for them. Hence, nations, who have gained and preserved a considerable reputation for civil and military virtues, and have more than once dictated laws to their neighbours, have yet never maintained

their political influence for any length of time, nor acquired internal prosperity; and even the *recollection* of antient fame often becomes injurious, by misleading later ages in their estimate of the actual vigour and ability of a country. Ambitious princes are too ready to derive, from these recollections, a powerful encouragement to engage in enterprizes, or to claim an importance among their neighbours, in which a cool and impartial calculation of the resources of their dominions would not suffer them to hope for success, or even for safety. By a natural though often fatal delusion, a very insufficient share in former successes is ascribed to times and circumstances; and the voice of vanity, suggesting the hope that what *has been* done may *again* be done by the same people, is heard with an enthusiasm which throws on calm reasoning the imputation of pusillanimity. Useless or destructive attempts are then made to renew the external splendour of former ages, or add new laurels to those which have been gathered by brave ancestors; and that strength, which might have sufficed gradually to heal the wounds under which the body politic still smarts, is lavished in the vain pursuit of a gigantic power.

An attentive consideration of the unfortunate state of the Swedish nation, and a retrospect of its history, to which we have been excited by the volume now before us, have called forth the preceding reflections; and the truth of them appears to us fully confirmed by the various changes which have taken place in the government of this our faithful ally. On few nations, probably on not one, does the voice of the present age more readily unite with the testimony of past times, in bestowing the praise of hardy valour, firm patriotism, and unshaken loyalty, than on the great body of the subjects of the Swedish monarchy. It cannot be denied, also, that persons, who have had opportunities of becoming intimately acquainted with them, agree almost without exception in representing the character of the Swedes as honourably distinguished by an union of simplicity, candour, and industry, with the military virtues. Nor are we aware that they have ever been accused of a deficiency of ingenuity, and of incapability for refinement. Yet that nation, which more than once governed the whole North of Europe, and became both the terror and the benefactor of the southern regions, has never been able long to retain its ascendancy, or to reap the fruits of its victories in a steady progress of the arts and enjoyments of peace. Though perhaps less exposed than many others to the enervating influence of luxury and refinement, the Swedes have in vain exhibited proofs of their unbroken spirit; and they have been overwhelmed, when they were treading in the footsteps of

their more fortunate ancestors: whose examples and successes had probably induced their sovereigns to enter on the contest with apparently unequal resources, and were employed to support the hopes and to enflame the courage of their subjects.

While it must be granted that Sweden finds, in the situation and climate of the greater part of her provinces, an important obstacle to a rapid course of internal improvement, and to that permanent national strength which thence results, it is equally certain that the state of her domestic politics, the constitution of her government, and the repeated commotions which were the consequence of it, as well as the manner in which the resources of the nation were directed and applied by those in whose hands they were placed, have had at least an equal, if not a much greater share in withholding from a brave and virtuous people the merited duration of glory and prosperity.—The worst kind of government, viz. an ascendant aristocracy, yielded only occasionally, during a long period of their history, to the bold spirit and the firmness of Kings, who commonly possessed too little moderation in the use of their self-acquired power, to secure to their successors the attachment of the great body of the nation. Whatever we may be disposed to think of absolute monarchy in general, experience has sufficiently proved that usurped power is scarcely ever employed to conciliate those who reluctantly submit to it, but is very frequently exerted to work its own destruction. Charles XII. offers a striking instance of the truth of this remark. The manner, in which he abused the unshackled sovereignty left to him by his father, became the cause of the restraint which, after his death, was imposed on his successors; as well as of that oligarchy in which the spirit of corruption, so strongly distinguishing the politics of the last century, found ample scope, and which rendered the King not only unable to promote the welfare of his subjects, but also exposed him to their contempt. Sweden had rapidly declined during the increase of the aristocratic influence, and conferred on her monarch little more than a few formal distinctions added to the glory obtained by some predecessors on the Swedish throne, when Gustavus III. ascended it in the year 1771; with a mind too aspiring, too well disposed, and too much nurtured in the contemplation of his great ancestors, to be satisfied by a name without power. He effected a change as remarkable in itself as on account of the means which were employed to produce it; and he anxiously endeavoured not only to revive the influence of Sweden in Europe, but to rouse her antient spirit. Late occurrences in that country, however, which may justly be said to have originated

both

both in the system which Gustavus removed and in that by which he supplied its place, will naturally lead us to question the wisdom of the method which he chose in order to obtain his end; and it will probably appear that the causes of national misfortunes, to which we have above alluded, have strongly assisted in once more diverting Sweden from the right road to durable prosperity. The recollection of the time when Sweden commanded, and saved the independence of a considerable part of Europe, has become the deceitful counsellor, whose influence she has so much reason to lament; and the history of the reign of Gustavus III. throws much light not only on recent scenes, which otherwise must to many persons be inexplicable, but on the individuals who produced an important change with so little difficulty.

M. D'Aguila offers his narrative of the principal events of this reign, with strong claims on the confidence of his readers: but he gives them at the same time a right to expect from him much more than a dry relation of well-known facts. In his preface, he informs us that he was not only present in Sweden during the most important periods of which he treats, but that his intimate acquaintance with the leading persons among the contending parties furnished him with uncommon opportunities of unravelling the political mysteries of the time; and that consequently his work is one of the few which are composed *ex autopsiâ et experientiâ propriâ*. In his preliminary discourse *on History*, also, the severity of his criticism on the modern plan of writing history raises our hopes of finding his own production far above mediocrity. We have, however, experienced great disappointment in the perusal of his volumes; since, besides not being able to discover much in the detail of facts which a person under very inferior advantages, and even at a distance from the scene of action, could not have equally obtained, we have met with only common-place sentiments expressed in an extremely indifferent style; and we must add that, on many occasions, the author has indulged in a very useless prolixity, while at other times he has left considerable chasms. His book forms therefore at best but a very incomplete history of the reign of Gustavus; and the principal object of it seems to have been to celebrate the victory of monarchy over its enemies: the advantages of the monarchical government, and indeed of unlimited monarchy, being set forth on all occasions, from the motto on the title-page to the end of the work. Yet, though M. D'A. is an enthusiastic admirer and the constant eulogist of Gustavus III., he by no means does full justice to that sovereign; and the praise which he bestows is too vague to produce a cordial admiration of its ob-

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ject. We believe that the King possessed more real greatness than we should be inclined to ascribe to him from the account of his historian alone; though we think that we see foibles and defects in him, which either M. D'A.'s veneration for royalty did not permit him to perceive, or which he was unwilling to point out. Self-confidence and firm reliance on the favour of fortune, in themselves so characteristic of and so useful to the hero, became in Gustavus more than once, when mixed with the proud remembrance of his former successes, the dangerous incentives either to hasty enterprise or to untimely indifference and lenity. Events, which are the touchstone of wisdom, proclaimed on many occasions the greatness of the Swedish monarch's mind: but on others they certainly proved to the world how dangerous a rock is the ambition of princes, both to themselves and to their people. It has been said that the mind of Gustavus III. was early inflamed to a love of glory by the study of the deeds of Alexander; and it is evident not only from his numerous addresses to the Swedish people or their representatives, but from all the productions of his pen, with what regret of departed greatness, and with how warm a desire of imitation, he contemplated the ages of Gustavus Wasa and Gustavus Adolphus, and longed to place his name by the side of those of such distinguished ancestors. Actuated by these feelings, great must have been the reluctance with which he confined himself to the very limited influence, which the situation of his kingdom permitted him to have on the political stage of Europe!

To his mental refinement, however, (the fruit of an excellent education,) and to his natural benevolence, belongs the merit of having tempered an ambition thus excited, by turning some of its exertions from the pursuit of military renown into the harmless channels of literary distinction, and the patronage of the Muses. We truly regret that M. D'Aguila so little illustrates the progress of general civilization, and of the arts and sciences, during the period of which he wishes to be the historian. His *autopsia et experientia propria* ought to have rendered him peculiarly capable of supplying materials which we cannot collect from the usual sources of political information, nor from the narratives of hasty travellers. The Swedes are proud of the improvements which they assert were introduced into all their public institutions, of the high degree of perfection which their language obtained, and of the advancement in knowlege among all classes of society, during the reign of Gustavus III.; and, since recent accounts respecting the state of some very essential departments of internal regulation are extremely unfavorable, it would have been interesting to learn whether the friends of Gustavus III. have been too partial in

describing

describing his attention to every branch of the public welfare; or whether, (which we suspect to be the case) since his death the contest with France has withdrawn the eyes of government from internal improvement, and from the means of increasing the prosperity of the people.

Volume I. of M. D'A.'s work, which comprizes only the first and second years of the reign of Gustavus III., relates minutely the circumstances preceding and attending the memorable revolution of the year 1772; and it contains nearly all the speeches and addresses of the King on that occasion, as well as the eulogy on Adolphus Frederick composed by his son, which is almost literally copied from the French edition of the works of Gustavus. The whole narrative is preceded by an historical and geographical account of Sweden, filling 170 pages; in which we are entertained with the deeds of *Oden*, the antiquity of the Swedish Chronicles, the introduction of the *Denier de St. Pierre*, the qualities of the Swedish horses and game, and many other particulars equally tending to illustrate the history of Gustavus III. The wretched situation, to which not only the King but the whole nation were reduced by the venal spirit of the Aristocracy, is thus described:

'All Sweden was disunited. Brothers, fathers, sons, and even the women, sold themselves to opposite parties. From Diet to Diet, relatives were seen to succeed relatives in places of which they had deprived them; and in short they seemed to be at enmity with each other. By such a disposition of mind, what a dangerous lesson was exhibited to youth! Among a hundred instances of its dreadful consequences, the horrid trait of a young Baron *Peklin* is mentioned. Being bribed by a foreign minister, he concealed himself in the closet of his father, and betrayed him by reporting the conversation which he held, as he thought, in secret with another minister. Thus children, far from opening their hearts to the tender and happy feelings of nature, concentrated them in cunning and treachery. An ally or a relation was sold, and was embraced in order to be betrayed with more security: or a friend was caressed, and services were offered to him, in order to effect his ruin in secret. Still, however, the bonds of society seemed to subsist; and men appeared still to indulge in those kinds of pleasure which are so cheering and so sweet, when purity of conscience alone constitutes their charm: but even in them crime prepared its ambush. Nothing remained to the man who reflected on virtue, but to blush for those who no longer blushed at any thing.' P. 175.

Gustavus himself often described the state of the kingdom, at the time of his accession, in similar terms; and he always appeared anxious to remind his subjects, that to him, and to the changes effected by him in the constitution of the kingdom, they were indebted for the termination of those disgraceful and destructive scenes of domestic discord. It will appear, how-

ever, on attentive examination, that both the King and his historian have over-rated the benefits conferred by the revolution on the Swedish nation, when it is considered that they were subject to frequent interruptions even during the life of their author, and seem totally to have expired with him. The King owed his success, next to the army, to the attachment of the great body of the people, whose rights he seemed to wish to protect and increase: but it cannot be denied, that he considerably transgressed the limits which he at first assigned to himself; and that every new step beyond these limits had the double effect of cooling the ardour of the people, and renewing among the nobles not only the painful feelings of former losses, but the recollection of those means which they once possessed for preventing such encroachments of the monarch.

At the commencement of Volume II. we find ourselves at once advanced to the year 1788, or to the war in Finland against Russia: so that here is a chasm of 16 years, during which we might suppose that Gustavus had been in a state of total inactivity, if we were not casually informed that in 1777 he took a journey to Petersburg, and in 1804, another to France.—The history of the war against Russia is again preceded by a *Dévélopement politique;* in the course of which M. D'A. falls into the not uncommon error of laying the commotions and political misfortunes of our times almost entirely to the charge of the generation which suffers by them, or deriving them from the principles and actions of a few individuals. The fact evidently is that, as the governments of Europe had long been unwilling to adapt, by a prudent reform, the constitutions and laws of their respective countries to altered times and circumstances, most of them had outlived their strength; and when once a violent shock was given in one quarter, the motion rapidly spred, and the feeble fabric could not be supported. Former generations laid the train: it has been our lot to witness the explosion.

In the course of the war with Russia, a formidable insurrection broke out among the officers of the Swedish army, which threatened the existence of the state. In this difficulty, the King had recourse to the *Dalecarlians;* whom he assembled in the same plain in which Gustavus Adolphus had once called on them to become the deliverers of their country. After his eloquent address had warmed them to a high degree of patriotism and loyalty, they solemnly took the following oath:

'We have but one God, one country, one King, a mortal life and an eternal honour. Our souls belong to God, our hearts to our country, and our fidelity to the King; and we swear, by our only honour, to lose our lives for the defence of the kingdom.'

These

These commotions produced the famous "*Act of Union and Security*," by which the privileges of the Nobles were still more diminished, but which seems never to have been formally acknowleged by them.

As the patriotism of the Finlanders has of late been frequently mentioned, we quote M. D'A.'s account of their conduct in 1788:

'No part of the kingdom could surpass Finland in fidelity and loyalty: citizens, peasants, rich and poor, and even the clergy, shewed themselves willing to sacrifice every thing for the country. In upper Karelia, (the part most likely to occasion apprehension, because it was constantly exposed to all the seductions employed by the enemy,) the peasants, together with the veteran soldiers of the cantons, desired unanimously to be formed into corps, in order to assist in guarding the frontiers. In vain did a German of the name of *Thiesen Hausen*, aulic-counsellor to the Empress, seconded by some Swedish nobles, endeavour to excite an insurrection in favor of Russia; in vain did they employ promises and spend money in profusion; these measures served only to enlighten the public opinion; and at last the inhabitants evinced by a new act of loyalty their attachment to Sweden, and demonstrated that they would rather perish than be separated from her.'

This act consisted in an address to the King, promising that nothing should ever prevail on them to listen to the voice of an enemy to Sweden.

It is well known with what feelings Gustavus III. beheld the revolutionary proceedings in France; that he was determined personally to take an active part in the projected attempt to force the French nation to resume their old form of government; and that the prospect of a new war, which originated entirely in the private views of the King, furnished the pretext for, or was perhaps the cause of, the melancholy catastrophe, which terminated the career of that distinguished sovereign. M. D'AGUILA bestows great praise on this magnanimous and disinterested friendship for the French nation and the human race; to which we will not now oppose any argument. Gustavus, who could not, while in France, prevail on himself to see *Benjamin Franklin*, because that patriot pleaded the cause of a people against their government, was not likely to be an impartial judge or an unprejudiced witness of the measures which the French nation now pursued. We most sincerely detest the deed which deprived Sweden of her King; and so much the more because we considered him as ranking among the well disposed sovereigns, and as a man of great talents: but with equal sincerity we regret that it ever entered his mind, or that of any other king of Sweden, to make his subjects and his troops sacrifice their property and expose their lives in acting the part of cosmopolites,

mopolites, while Sweden's wants so strongly claimed the more confined but more useful exertions of patriotism.

It is admitted by M. D'A. that, about the same time, considerable differences existed between the principal persons of the royal family; and he mentions, in particular, that both the Duke and the Duchess of Sudermania exhibited evident signs of dissatisfaction. The latter placed herself at the head of a party of ladies of the court, who opposed and finally frustrated an attempt of the King to promote the general adoption of a national court-dress, formed after the costume of the antient Swedes; and she is, in a note, accused of having, after the King's death, become strongly attached to the Russian party.

'The Duke of Sudermania, (says M. D'A.) had always enjoyed the confidence and favour of the King, who spared nothing to indulge the foibles of that prince. As High Admiral commanding in 1790 the grand fleet, he had unfortunately entered with it the bay of Wibourg; and the genius of Gustavus wrought a miracle to save it from destruction. The Duke must have felt this imprudence more than Sweden could perceive: but it stimulated his self love to jealousy at the success of the King; and though already loaded with proofs of kindness, he was induced by the desire of new favours, to preserve the external appearance of brotherly affection.—The *deficit* of the treasury of the Duke became so considerable, that, after the war in Finland, the King's generosity could not immediately supply its wants; and from that time more than a coolness ensued, though Gustavus pretended not to perceive it.' P. 348.

M. D'A. also accuses the Duke of having favored the party of the malcontent nobles; and of having, after his brother's death, set aside the King's express appointments of persons to share in the regency. It is worth remarking that the King, when he perceived the progress of the spirit of discontent, had recourse to a remedy which cannot derive much recommendation from the characters who have principally employed it. He endeavoured to divert the attention and drown the murmurs of the court and the metropolis by splendid amusements and fêtes; and 'not being able,' says his historian, 'to become a Louis XIV. to Europe, he endeavoured at least to be such in his own capital.' Those who wish to be minutely acquainted with the particulars of the King's assassination will find them fully detailed by this French historian of his reign. His conduct in his last days highly graced his character.

We will close this article by concentrating our sentiments of Gustavus III. and of the situation in which he left his kingdom; and we must declare that they are sentiments which an attentive perusal of this partial writer has tended to confirm. To a mind of unusual energy, he united a humane and benevol ent

volent disposition; and he was worthy of being the King of a brave nation, because he was capable of preserving its dignity. Had he been placed at the head of a more powerful people than the Swedes were in his time, he would have pursued and probably have obtained conquest: but as King of Sweden it proved to be his misfortune that he coveted glory. The example of some of his great ancestors dazzled him into the adoption of unfortunate measures, and rendered him too impatient to bear the shackles which confined his decision and his hands; and though he succeeded in emancipating the former, yet, on account of the internal weakness of his kingdom, he could not liberate the latter. Unwilling, however, to renounce those projects which seemed to exceed his means, he was obliged to draw on the resources of his people, and thus he weakened their attachment. He wished to be the father of his subjects, but could not be satisfied with attaining that title in the only way in which he had a right to expect it, viz. by directing all the resources of his mind, and those of the country, to the increase of population, and the prosperity of the industrious classes of society; and by observing those gradations, through which civilization and refinement, as well as real power, must pass, if they are to become the property of a people. Like his contemporary Joseph II. of Germany, though with more talents and firmness, he forgot, in the contemplation of a great object, the gentle steps by which alone it can be safely approached.

Sweden, at the time of Gustavus's death, stood much in need of the continuance of peace. Under its influence, she might soon have collected strength; the good seed which that monarch had sown would have prospered; and the citizen and the peasant of the rising generation would have become the bulwark of the country and of the King, against the attacks of a sinking Aristocracy. New exertions in military enterprise, however, could not but prove dangerous to an authority, which had still so much work of conciliation to perform; and to stand forwards, at such a period, as the champion of royalty and of antient monarchies at a distance, betrayed in its sovereign a lamentable degree of political fanaticism. We have accordingly seen that the consequences of this step have frustrated, or at least retarded, the fulfilment of that very hope which may have given rise to such a determination, viz. the hope of seeing the Swedes resume their former commanding position among the nations of Europe.

Sch.

ART. IX. *Tableau de la Pologne ancienne et moderne*, &c.; *i. e.* A View of antient and modern Poland: compiled principally from Information communicated by Poles, and from the Authors of that Country. By MALTE BRUN. Intended as a Supplement to the History of Poland, by M. *De Rulhières**. 8vo. pp. 498. Paris, 1807. Imported by Dulau. Price 10s. 6d. sewed.

IT is acknowleged by the Author that this book was composed in the short space of six months, a period by much too limited for a work of permanent utility. He was, however, fully prepared for the undertaking by extensive reading on collateral subjects; and he has consequently been enabled to give to the world a description of Poland, in which philosophic views are better combined with local knowlege than in any other account of that country which has happened to come under our observation. The continental triumphs of the French have paved the way for a fresh revolution in the fate of Poland; and we are naturally solicitous to know how far the inhabitants are fitted to act an independent part on the political stage. This consideration, joined to the value of the work before us, induces us to exhibit, in a condensed shape, the most material part of the information which it contains; and which, classed under distinct heads, and accompanied by observations from ourselves, may afford our readers a more accurate view of Poland than has hitherto been given, the late publications on that subject having been rather historical than descriptive.

The volume is divided into twenty-three chapters, the respective contents of which are as follow:—Chap. I. Authorities for a Description of Poland. II. Extent and Divisions of its Territory. III. Nature of the Soil, Rivers, and Aspect of the Country. IV. Climate. V. Mineral, vegetable, and animal Productions. VI. Physical Character of the Inhabitants, and prevailing Maladies. VII. Upper Poland; local Description of it. VIII. Its Mines and Salt-pits. IX. Description of Lower Poland, of Moravia, and Podlachia. X. Warsaw, and the national Manners. XI. Prussian Poland. XII. Dantzick. XIII. Courland. XIV. Lithuania. XV. The Lithuanian Language. XVI. The Ukraine, Volhynia, and Red Russia. XVII. Political Constitution of Poland. XVIII. Religion, and the Dissidents or Dissenters; the Jews. XIX. Administration of Justice. XX. Agriculture and Trade. XXI. Weights, Measures, and Coins. XXII. Population, Revenue, and military Force. XXIII. Sketch of the history of Poland.

M. BRUN justly remarks that the Russians and the Poles are the most illiterate nations in Europe, and that it is a matter of some

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* See Rev. Vol. liv. N. S. App. p. 449.

difficulty

difficulty to determine which is the more ignorant of the two. The Poles, as a nation, are not indeed immersed in such darkness as their eastern neighbours, but they have repulsed all improvements from abroad, while the Russians have been zealous disciples of the Germans.—A great part of the present author's materials for his account of Poland have been derived from writers who were not natives. Of these foreign authors, we have a kind of *catalogue raisonnée* in the first chapter; and among them he characterizes a countryman of our own in these terms:

'Among the travellers of the 18th century, Mr. Coxe, an Englishman, has obtained a great share of reputation. His observations are marked by justice and candour: but what reliance can be placed on the accuracy of a traveller, who in going from Cracow to Warsaw, across a district which is distinguished for its mineral riches, gravely tells his readers "that there is not to be found a country more devoid of objects deserving the attention of a traveller?"'

Local Description. M. BRUN computes the population of Poland, before the partition of 1772, at fifteen millions. The name of Poland signifies *a plain*, a denomination well suited to the face of the country; which is almost every where level, and in many quarters marshy. All the great rivers, except the Niemen, run in shallow channels, and overflow their banks. After a rainy season, whole provinces sometimes appear to be inundated, and the waters of distant streams flow into each other. The winter is here as severe as in Sweden, although the difference in latitude is not less than ten degrees: but this is owing to the coldness of the regions over which the east and south winds pass before they reach Poland, the former coming from Russia, the latter from the Carpathian mountains. Vegetation accordingly is a month later here than in the same latitude in France; and the humidity and cold of this climate, joined to exhalations from vast forests, render Poland always an unhealthy abode for strangers, and often for the natives.

This country abounds in mines of iron, copper, and lead. Its exports of corn of all kinds are computed to average four millions of English quarters. The export of horned cattle is also a branch of its trade; and it is said that, in the least cultivated parts of Poland and Lithuania, are found herds of wild cattle and even of horses. Two great salt mines likewise occur in Poland; that of Bochnia and that of Wieliczka, both situated in Galicia. They have been worked during three centuries, and are now so much extended as to form immense vaults, the roofs of which are supported by detached masses of salt that have been left standing for this purpose, and resemble stupendous pillars. The mine of Bochnia is two English miles in length, between seven and eight hundred feet in width, and above a thousand

a thousand feet in depth. That of Wieliczka is still more extensive, and contains, in one part, a winding staircase of 470 steps. When the traveller enters these subterranean regions, he is struck with the magnitude and beauty of the vaulted passages. He sees chapels with altars cut out of the saline rocks, with crucifixes or images, and lamps constantly burning before them. In another part, he observes vast chambers, which serve as storehouses for the casks of salt, or for the forage of the horses which are employed in dragging loads of salt from the edges of the mine to the centre. The air of these pits is not unhealthy; the number of workmen at Wieliczka is seven hundred; and accidents are very rare: but it is a vulgar error to suppose that any of the workmen are in the habit of residing permanently underground. Fire has burst out in the mines from negligence at two periods; in 1644 and 1696; and on both occasions, its extinction was a matter of time and difficulty. The upper part of the mines affords salt in huge masses of 300, 400, or 500 solid feet; these are followed by several *strata*, in which salt is mixed with other substances, till, at last, a layer of fossile salt appears which is more compact and pure than any of the preceding.

Warsaw, though a very ancient city, did not become the capital of Poland till the 16th century; at which time the extensive country of Lithuania was united to Poland, and the situation of Warsaw was central for the assemblage of the national Diet. Its population is computed at 80,000. The old part of the town, called the *City*, is dirty and confined; the suburbs being the only quarter that discover modern convenience or elegance. Its situation on the Vistula is well calculated for inland trade, and several manufactures are carried on there, but none in a superior style except those of carriages and harness; a species of workmanship which we may naturally expect to see in an advanced state, among a nation of horsemen.

After Warsaw, the principal towns in Poland are Cracow, the antient capital, containing still 24,000 inhabitants, and well situated for trade, but very ill built; Lemberg, the capital of Galicia, an elegant city, with a population of 40,000; Brody, also in Galicia, about half the size of Lemberg; Kiow, the principal town in Ukraine, extremely antient, and somewhat larger than Brody; and Wilna, the capital of Lithuania, the population of which exceeds 30,000, and is in a state of rapid increase.

Character and Manners.—M. Brun is a Dane, and is partial in no small degree to his ancestors, the Goths. They were far superior, in his opinion, to their contemporaries, the

Huns and Sclavonians; and in the case of the Poles, who were a mixture of different nations, he never fails to ascribe the more favourable traits of character to Gothic origin. He tells us, page 58, that 'the Goths, so often the masters of Poland, have left there the physical traces of their race; and it is to this mixture that the Polish noblemen are indebted for the elegant and *majestic* shapes which distinguish them from the Russians; who, like the Poles, are of Sclavonian descent, but with a very slender admixture of Gothic blood.' So much for the origin of their personal comeliness; their mental qualifications are traced, page 132, to a similar source. 'It is to *the blood of the Goths*,' says the author, 'that the Polish nobility owe that chivalrous spirit which has raised them above all the rest of the Sclavonian tribes, above the Russians, the Servians, the Croatians, and so many other nations in the East of Europe.' M. Brun, however, admits that with the generous qualities of the Poles is blended no small degree of vanity and credulity.—Of their dress he gives (p. 135.) this description:

'The dress of the Polish noblemen was truly grand and majestic; the ordinary dress of the Sclavonian nations was worn by the peasants only; and the nobles in the fourteenth century had adopted that of the Moguls and Tartars. In lieu of this, they afterward introduced the Moscow fashion, and lastly the Swedish; and it is a mixture of all three which some foreigners have by mistake termed the Polish fashion. In reality, every Polish gentleman followed his own fancy to a certain extent. Their heads were generally close shaved, leaving only a tuft of hair on the crown. Men of all ranks were accustomed to wear large mustachios. Their body-garment came down to the calf of the leg, and was covered by a robe fastened with a girdle. The sleeves of this robe ~~was~~ as tight as those of our coats. Instead of stockings, they wore wide pantaloons; their heads were covered with a cap somewhat like that of the national representatives during the French Revolution; their shirts had neither necks nor wristbands; and they wore no cravats. Their boots were made of Turkish leather; and their armour was always splendid. They were in the habit of riding armed, and of throwing a small mantle over the rest of their dress when on horseback. Their favourite colour was either light-blue or something equally lively. A Polish nobleman often possessed fifty suits of the richest dress, which descended from father to son, and formed no small object of family pride. Their deportment was stately and ceremonious. In saluting each other when they met, they inclined the head, held one hand on their breast, and stretched the other towards the ground. All the nobility treated each other as brethren, making very little distinction of the higher titles, such as prince, earl, &c.; and saying what in former times was true, that no title was more illustrious than that of Polish noblemen.

'Since the Saxon dynasty ended, the national fashion has gradually been giving way to the ordinary European dress. At the diet of 1764,

1764, several of the grandees appeared for the first time in the French style, which was considered by the more scrupulous part of their countrymen as a symptom of decay in the national spirit.'

The Poles have great facility in learning foreign languages, a young man at the age of twenty often speaking three or four distinct languages with much propriety of accent. Cleanliness is not here a national virtue; the dwellings of the German settlers offering a remarkable contrast, in this respect, to those of the natives. Their inns are merely large stables, built of plank, and covered with straw, without either windows or furniture. They have rooms indeed at one end, but these are so uncomfortable, from vermin, that travellers prefer taking up their quarters among the horses. Provisions must be carried by the travelling party; and when the stock is exhausted, they have no relief but in the kindness of the lord of the village. The inns in short are worthy of the roads, for it is an instance of good fortune to travel three miles without a tumble, or to pass a bridge without getting into the water.

Dantzick, though long under the protection of Poland, can scarcely be accounted a Polish city. Its founders were Danes; and the accessions of population which it has received from time to time have been, in a great measure, German. Its manners are those of an opulent and industrious community, familiarized with foreign countries by habits of extensive intercourse. Its population amounts to 50,000, and the neighbouring territory belonging to it contains about 30,000 more. The majority of the inhabitants are protestants, chiefly Lutherans. Exclusive privileges and monopolies are here fortunately unknown; an exemption to which its commercial prosperity is in a great measure to be ascribed. In times of peace, the number of ships, which enter this harbour, are on an average nearly two thousand in a year.

The state of society, however, throughout Poland at large, forms unhappily a striking contrast to that of Dantzick. Intemperance in drinking is carried to a degree unknown elsewhere, even in the North; and the peasantry live in cabins, built of the trunks of trees, put together with the coarsest materials, such as moss, bark, or straw. In some districts they persist in the use of wooden plough-shares, from a superstitious notion that an iron plough-share would produce misfortune to their crops.

State of Cultivation. — The condition of the country corresponds to the mental degradation of its inhabitants. King Sigismond I., in marching to Smolensko, was forced to erect 340 bridges or causeways in the space of seventy English miles; and it appears by the report of a late traveller, that even in our

days that quarter of the country remains in the same deplorable condition. 'The villages and the people all offer a spectacle of misery. Such buildings as can be called dwelling-houses are occupied by Jews, whose filth exceeds all description. Men, women, children, cattle, and poultry, live all under the same roof; and in the course of our travels, we have often been obliged to divide the only room in the house with these crowded inmates. Spirits are to be found everywhere, and wine in some places: but no victuals whatever can be had, except in the towns, which are very remote from each other, and are often no better than paltry villages.'

The best part of Poland is that which borders on Turkey, or the quarter generally called the Ukraine, or the frontier-country. It is of great extent, and comprizes the provinces of Kiovia, Volhynia, Podolia, and Red Russia. The soil, having gradually risen all the way from the coast of the Baltic, is here sufficiently elevated to be free from the swamps which incommode the Northern tract; while its position, between the 48th and 52d degree of latitude, affords it enough of the sun to ensure its fertility. This elevation of the ground is proved by the course of the rivers; those which take their source in the Northern part of the Ukraine all flowing towards the Baltic; while the others, rising to the South, roll on towards the Euxine. So much, however, does cold predominate throughout Poland, that the temperature even of this dry region is not warmer than that of Holstein, though the difference in latitude is five or six degrees. The direction of the exports from Ukraine should be not towards the Baltic, but to the Euxine. Three great rivers, the Dnieper, the Bog, and the Niester, traverse Ukraine in different parts, and are adapted to convey her produce to the Southward. Timber, salted provisions, hemp, wool, leather, pitch, linseed-oil, wax, distilled spirits, tobacco, potash, and Polish cochineal, all abound in the Ukraine, and may be exported through these convenient channels. The French have had a view to this mode of intercourse with Poland for many years. "In this quarter," say they, "we should not meet, as we do in the Baltic and every where else, that rival people who seek to engross all trade; and who at present, whether it be by their capital, by the nature of their manufactures, or by their policy, are throwing obstacles in our way which we find it very difficult to surmount."

Constitution.—The constitution of Poland has now perished, and scarcely deserves to be put on record: but it may be briefly defined to be 'the government of half a million of men of property, under the general title of *nobles*, over a million of

of Jew-traders and thirteen millions of slaves.' The nobles of each district elected their representatives in the national Diet. In ordinary Diets, the number of these representatives was small, scarcely exceeding two hundred: but in the grand Diets for the election of a King, the number of members was immense, since every man bearing the title of *noble* was intitled to a vote. The affairs of Poland being known to the rest of Europe chiefly through these grand Diets, an erroneous idea has prevailed that the Polish Diet at all times comprized a great multitude of persons; and on the other hand, the powers of the Polish Senate were not sufficiently understood in foreign countries. This was an assembly of nearly one hundred and fifty persons, who were nominated, in some measure, by the King, but were independent of him after their nomination; and who were regarded as a counterpoise to regal authority. The Senate comprized the representatives of the clergy, the ministers of state, and those among the nobles who filled military or civil stations. A Diet could not be constituted without the junction of the Senate to the national representatives; and a portion of the Senate was accustomed, moreover, to act the part of a Committee towards the Diet, by preparing and conducting the public business of that Assembly. Every representative, however, was intitled to call for a division of the Diet on any question;—a privilege which, in these meetings of unenlightened and impatient men, was often the source of great confusion:—but the chief impediment to business consisted in the *liberum veto*, or power inherent in any representative, of putting an end to the deliberations, and even to the existence of the Diet, by a simple protest against their proceedings.

This singular and absurd constitution, this system which possessed neither wisdom in debate nor vigour in execution, was not the primary form of government in Poland, but was the fruit of the encroachments of the aristocracy on the prerogative of the crown and the rights of the people. Piast, elected King of Poland about the year 842, was the founder of a dynasty which continued to succeed to the crown by hereditary right, and governed Poland with absolute sway during five centuries. The Senate owed its origin to Boleslas 1st, one of those monarchs who reigned in the eleventh century. In the fourteenth century, after the extinction of the dynasty of Piast, the nobility availed themselves of the weakness of a female reign, to appropriate a large portion of power to their own body; and, on the imposition of taxes becoming necessary, they insisted on being taxed only by their representatives. Hence the origin of the Diet.—Not contented, however,

however, with the privilege of taxation, which was their due, they proceeded in a train of gradual encroachment. They made the crown elective; they limited its power over the armed force; they disqualified all peasants and townsmen from possessing property in land; and, finally, in 1501, they in a manner extinguished the executive power, by deciding that "the King could determine no affair of consequence without the *unanimous* consent of the Diet." After this, all was insecurity and confusion.

Such, indeed, was the anarchy consequent on these extraordinary regulations, that it gave rise to the habit of *Confederations*, or more properly of *Insurrections*; which were combinations of parties, forming sometimes the majority and sometimes the minority of the people, who elected a General and a council, and made war on their opponents, as if the nation had been divided into two separate states. If victorious, they prescribed laws to the whole; when vanquished, they submitted, and experienced no punishment for having resisted the national authority.

The Diets of election to the throne presented a spectacle that interested all Europe. They were held in the neighbourhood of Warsaw, in an open field, surrounded by a ditch and rampart; in which were three gates, one in the East for Great Poland, another in the South for Little Poland, and a third in the West for Lithuania. A wooden edifice was built for the reception of the senate; the representatives of the nobility met on the outside of it; and the remainder of that class were drawn up in order in the field. They wore resplendent armour, and were mounted on beautiful horses; the banners of the different palatinates were seen waving in the air; foreign ambassadors came forwards to recommend the respective candidates; the senators and representatives went round to collect the votes; and the archbishop-primate, surrounded by the clergy, fell down on his knees to invoke the divine assistance to their deliberations. Unhappily, the sincerity of this assembly seldom corresponded with the solemnity of the scene. The men, who undertook to make an impartial election, had often been previously bribed by foreign gold; and the priest, who presumed to intreat the guidance of inspiration, was already devoted to the cause of an unworthy candidate.

Religion.—The reformation was introduced into Poland at an early period, and made a rapid progress through all ranks. The number of Protestants was soon computed to equal that of Catholics; and in 1550 a complete equality was established among all classes of Christians, whether Catholics, Lutherans,

Calvinists, or of the Greek Church. Towards the end of that century appeared the Socinians, who were permitted to live in tranquillity for some time, but were afterward driven into exile; toleration being confined to those who believed in the Trinity. Meantime, the number of Protestants was on the decrease; the Church of Rome having had the art to procure, in the midst of professions of perpetual peace among all sects of Christians, an act which confirmed to the Catholics the permanent possession of their immense property and influence throughout Poland; and the preponderance, which naturally followed, enabled the Catholics to narrow the bounds of toleration. In 1716, the Protestants and Greeks were declared ineligible to public functions; and in 1733 and 1736, this impolitic and tyrannical act received a farther extension. It was not till 1766, that, by the interference of Russia, Prussia, England, and Denmark, a partial relaxation of these prohibitions was obtained: but the partition of Poland altered the face of things, as far as they regarded the Russian and Prussian divisions, in both of which the Catholics have ceased to be predominant, and now find it necessary to sue for that toleration which they formerly refused to others.

When we contemplate the boundless usurpations of the Catholic clergy, it is natural to ascribe to a dispensation of Providence the chastisement which they at present experience, profane as is the hand which is made the instrument of inflicting it. The tithes which they exacted in Poland, instead of a tenth, were virtually a fifth of the clear produce of the country; and the lands which they possessed, if we include those that were mortgaged to them for pecuniary loans, amounted to *two thirds* of the whole Republic, leaving to the King and all his lay-subjects only *one third!* Poland was overloaded with thirty abbeys, forty-nine Jesuits' colleges, ninety convents, and five hundred and seventy-nine monasteries; and the Pope, not contented with a general authority as head of the Catholics, interfered directly in the patronage of the Polish Church. The bishops could enter neither on their sacerdotal nor their senatorial functions, without obtaining apostolic confirmation; the nuncio held a separate and supreme court for the decision of ecclesiastical questions; and an annual revenue was remitted from the Republic to Rome.

The state of public morals in Poland was worthy of such a priesthood. A traveller of distinction, when in that country some years ago, was introduced by one Polish nobleman to another in these words: "Permit me, Sir, to introduce you to Count ——, my wife's husband," meaning her former husband, from whom she had been divorced previously to her marriage

with himself. The Church opposes no obstacles to the prevalence of this indecent practice, except the expence of process, which is fortunately so heavy as to confine it to the higher ranks. The Greek Church in Poland presents a spectacle not less coarse and corrupt than the Catholic.

The Jews occupy a conspicuous place in the population of Poland. The influence of a female favourite at court, belonging to their nation, obtained for them important privileges several centuries ago; and after the declension of regal power, they were supported in them by the nobles, from a sense of the benefit of their industry to the territorial proprietor. They are the men of business for almost the whole country; the current money of the Republic is chiefly in their hands; and a great proportion of the land is mortgaged to them. They are at liberty to exercise any trade or profession, and were formerly exempt from many of the taxes. Some of them are eminent and reputable merchants: but the majority of them are mean and fraudulent, it being remarked that seldom does a lawsuit occur in Poland in which a Jew is not a party, and seldom a theft in which a Jew is not an accomplice.

Administration of Justice.—We should be at a loss to characterize, in appropriate terms, the gross abuses which prevail in the execution of the laws in Poland; and we prefer therefore to adopt the description of others. "The Polish judges," says a respectable writer, "hold their courts in the midst of feasts, in which they enrich themselves at the expence of the parties. They receive a tenth of the contested property; and all petty causes, if below 100 *gros*, pay the tenth as if they amounted to that sum." Another writer informs us that "The strongest party is assured of gaining his cause, the clearest right being of no avail if unsupported by money. A countryman, going to market at Warsaw, met a man who had just committed assassination. He seized the murderer, hand-cuffed him, and placed him on his cart beside the body of the victim. On driving to the Court of Justice, he was asked whether he was ready to deposit ten ducats to pay for the pleadings; and on declaring his inability, he was ordered about his business, and no notice was taken of the crime. It cost a Warsaw merchant not less than 1400 ducats to bring two robbers to punishment."—If a creditor," says a third writer, "be fortunate enough to obtain a decree in his favour after several years of proceeding, he is by no means at the end of his labours; after having given his debtor notice of judgment, he must wait a specified time; if the debtor be refractory, a public summons and a farther delay are the consequences; and finally, before taking possession, he must wait for an order of a council of war. These different formalities

require a lapse of four years; and, after all, it seldom happens that judgment is carried into effect. Actions decided sixty years ago are still pending, with the appearance of continuing in that state for ever."

Miscellaneous Observations.—The Poles are not in the habit of making use of manure, but cultivate a field till it becomes exhausted, and then abandon it. The plough does little more than scratch the surface of the ground; the grass is neither turned-in nor removed, but keeps its place among the corn; so that after harvest, the reaped fields seem more like meadows than stubble. The pasture grounds are still more neglected; weeds and stagnant water cover them, and convert them into marshes.

Rivers are the only channels for the transport of heavy merchandise in Poland, the roads being generally impassable. The boats are broad and shallow, because the waters are often low; and the bottom of the rivers being subject to partial shiftings, it is usual for those who take the first passage in a season to buoy the shoals as a warning to those who follow them. The boats are large, and require generally twenty rowers on the downward passage: these men are peasants; and on their return they are obliged to drag the boat up the river by a cable.

The last great man among the Polish Kings was the celebrated John Sobieski, the deliverer of Vienna from the Turks. He was General of the Polish army at the time of his election, and proved himself a master in the military art. His manly and animated look bespoke the dignity of his character, and infused confidence into his soldiers. His eye was keen and piercing; he had the art of turning every advantage to account; and he did not hesitate to attack a host of enemies at the head of a small number of his troops. He was master of several languages, and passed a great part of his time in reading and reflection. His court was filled with foreigners, who came to learn under him the art of war.

As to the proportions of the population of Poland, which fell to the lot of the partitioning powers, they may be estimated thus:—Russia, seven millions; Austria, five millions; Prussia, three millions. Prussia no doubt expected a larger allotment: but her coadjutors in the spoliation laid it down as a rule, that the shares should be proportioned to the previous population of each partitioning power, in order to prevent infraction on the political equilibrium.

The observations which we have presented to our readers are derived, in a great measure, from M. Brun's publication, and will serve, we trust, the double purpose of giving an idea of the book and of the condition of the unhappy country which they

they describe. We are so well satisfied with the author, that it will afford us pleasure to be called to a repetition of our critical labours by a subsequent production of his pen. His learning is considerable; the arrangement of his materials is perspicuous; and his style is always unaffected, and sometimes intitled to the praise of elegance. After so favourable a testimony, we may take leave of him with an admonition; namely, that, in his next geographical work, he will avoid enlarging so much on antiquarian research, and that he will forbear his vehement panegyrics on *Bonaparte*. A description of Poland has very little relation to the Goths, even the '*valeureux Goths*' as he terms them; and still less to Napoleon, whom he is pleased to call *a man of no wants, and master of all his passions!* Lo.

Art. X. *Lettres particulières*, &c.; *i. e.* Private Letters from the Baron De Viomenil (a General Officer who was sent by France to direct the military Operations of the Confederates) on the Affairs of Poland in 1771 and 1772. Preceded by an historical Notice of the chief French Agents who have been intrusted with the same Commission, especially *Dumourier*; and by Recollections containing Facts hitherto unknown, respecting that General, and the Dismemberment of Poland in 1772. Intended as Materials for a History of this Period, and as a Supplement to M *Rulhière*'s "History of the Anarchy of Poland," which does not advert to the Epoch treated in these Letters. 8vo. pp. 301. Paris. 1808. Imported by De Boffe. Price 8s. sewed.

The occupation of Poland by the French, in 1807, after the overthrow of the Prussian army, created an interest in the public mind in regard to that country which has produced several new publications. These works have been either historical or geographical, and the volume before us may be assigned to the former class. It is introduced by an account of three officers who were successively employed by the Court of France to aid the efforts of the confederated Poles, in resisting the yoke of Russia; viz. *Taulès*, *Dumourier*, and *Vioménil*.

When, in 1764, the Empress Catharine placed Stanislaus Poniatowski on the throne of Poland, it was evident that her object was to govern that country in his name. This was a fatal blow to the influence which France had formerly exercised in that divided Republic; and *Choiseul*, the minister of Louis XV., was not of a temper to submit tacitly to so serious an innovation on the claims of his master. Louis, however, was discouraged from war by the bad success of the contest which he had so recently concluded, and was unwilling to sa-

crifice to business the hours which he passed in voluptuous enjoyment. *Choiseul* was therefore obliged to resort to indirect means of opposition. He succeeded in inducing the Turks, in 1768, to declare war against Russia, and determined to make a powerful diversion in their favour by assisting the discontented Poles. This support was to consist in a supply of money, and in the counsels of an able officer: but the choice of the latter was not easy, since, in order to save appearances, it was necessary to avoid employing any of the principal French commanders. It seems that *Rulhières*, whose valuable work on Poland we lately reviewed, (Vol. liv. p. 449. App.) was on the point of receiving a private mission to Poland in 1768: but he found it necessary to give way to the Chevalier *Taulès*, a gentleman who had served France both in a military and a civil capacity.

A single campaign with the confederated Poles was sufficient to satisfy M. *Taulès* that their cause was hopeless; since every thing in their councils partook of ignorance, impatience, and discord. He returned therefore to France, bringing back the money which had been appropriated to the cause under his care; and he urged *Choiseul* to desist from fomenting in Poland a sanguinary and fruitless contest: but, failing in this attempt, he obtained his own removal from the disgusting scene, and was appointed to a commercial mission in Turkey, where he rendered his country distinguished services.

The successor of *Taulès* in Poland was the well known *Dumourier*. This singular character, who seems now to have taken up his abode among us, and whose imagination, at the age of seventy, is still pregnant with schemes of ambition, was born at Cambray in 1739. He received an excellent education, entered into the army at eighteen years of age as a cornet, was wounded several times in the campaign of 1759 and 1760, and was made a captain before the peace of 1763. Incapable of a tranquil life, he passed into Italy on the news of the troubles between the Genoese and the Corsicans, and offered his services, first to the Genoese against the Corsicans, and next to the Corsicans against the Genoese. He was refused by both, but stayed in Corsica long enough to acquire a local knowlege of the island. In 1766, he travelled in Spain and Portugal; and in 1768, when France determined on conquering Corsica, he was sent with the Expedition in the capacity of *Maréchal des logis*. He remained here two years, and succeeded in obtaining the rank of colonel, notwithstanding the incessant broils with his superiors which were produced by his scheming and intermeddling spirit.

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A prudent man would have been deterred by the resignation of M. *Taulès* from embarking on the troubled waters of Poland: but *Dumourier* was too keen a candidate for active employment to listen to negative counsels. He embraced the appointment, and was not slow in giving an unauthorized latitude to his powers. Instead of confining himself to the functions of an adviser and distributer of pecuniary assistance, he assumed the prerogative of a commander, and forced the Poles to fight actions, in which his personal bravery afforded a slender consolation for his imprudent exposure of the lives of others. Defeat was followed by mutual disgust. *Dumourier* wrote to France that "the Poles were the authors of their own misfortunes, and were unworthy of a protection which, in the actual state of their affairs, must be of no eventual service. We must put an end to this war. The confederates are destitute of military resources. Poland is driven into slavery by the cowardice, the licentiousness, and the incapacity of her defenders."

Dumourier returned to France in 1771, and was afterward employed in a variety of military surveys, particularly on the coast of Normandy. In 1788 he attained the rank of General: but professional honours were not adequate to satisfy his ambition; and no sooner was he apprized of a change of ministry, and of the admission of the Count *de St. Priest* into the Cabinet, than he availed himself of a former acquaintance with that nobleman to address him a long letter, soliciting a conspicuous appointment in a diplomatic capacity. The Minister returned him immediately the following judicious and concise answer:

"Sir, "Versailles, 8th January, 1789.

"I have the honour of acknowlegeing the receipt of your letter of yesterday. I perceive that you find difficulty in restraining your predilection for diplomatic business, for which you are very well fitted, but circumstances are not favourable to you. Nothing but a case of great urgency can call you forth; and I forbore to make the proposal which you mention, as soon as I learnt the political temper of our Cabinet. I have only a single vote, and no interference in other departments, as I confine myself very strictly and contentedly to my own sphere. "I am, &c.

"St. Priest."

In the hopeless mission to Poland, *Dumourier* was succeeded by the Baron DE VIOMÉNIL, a very respectable officer in the French service, who had recently been promoted to the rank of *Maréchal de Camp*. The assistance given by France to the Poles was now publicly avowed; and the Baron took with

him a number of subordinate officers, as well as a supply in money.

The volume under review should have been intitled "a Collection of Documents relating to the Affairs of Poland in 1771 and 1772," since the letters of the Baron occupy only the latter half of it. The introductory account of *Taulès*, *Dumourier*, and *Vioménil* is followed by a "*Memoir* of M. *le Chevalier Thesby de Belcour, Colonel in the Service of the Polish Confederates, respecting the Campaign of* 1769;" a narrative, of which the prominent characteristics are the continual disgust and disappointment experienced by a real soldier, when co-operating with semi-barbarous auxiliaries. This memoir is followed by an important document on the origin of the partition of Poland, under the title of *Recollections of Count de ***, concerning the Dismemberment of Poland in* 1772; the plain and unassuming style of which affords, in our opinion, a strong presumption of its accuracy.

M. DE VIOMÉNIL's letters are placed immediately after the last mentioned production. The first is dated, Teschen, 31st December, 1771, and contains a detailed account of the condition of the Confederates; whose troops numbered only six thousand horse and two thousand infantry, scattered along a line of four hundred English miles, from the frontiers of Hungary to the river Warta above Posen. The forts occupied by them consisted of castles in a very imperfect state of defence, and their soldiers were neither paid nor clothed, nor disciplined. The Russians opposed to them above twenty thousand men; a part of whom, however, were Poles in the service of Stanislaus. Austria and Prussia had not yet declared themselves hostile to the Confederates, but were beginning to assume a threatening aspect. *Suwarrow* was at the head of the Russians. Lithuania, although occupied by the Imperial troops, was considered as ripe for a revolt: but the only hopes of the Confederates depended on the extent of the diversion which the continuance of the Turkish war might make in their favour.

Such was the state of affairs at the end of 1771. The Baron's next letter is dated, Teschen, 5th February 1772, and introduces to us Colonel *Choisi*, an officer who forms one of the principal figures in the Baron's military groupe. He had risen from the ranks by his merit, and, when this campaign took place, had been thirty years in the army. The Russians occupied the town and castle of Cracow; and *Choisi* was appointed to the neighbouring station of Tiniec, with directions to watch an opportunity of attempting to take Cracow by surprise. By a rare mixture of skill and courage, the French succeeded in this enterprize,

enterprize, to the astonishment of the Russians. *Suwarrow*, indignant on hearing that this fort, the pivot of his operations and centre of his magazines, had been seized by a handful of men, lost no time in bringing a considerable force against it: when finding the progress of his artillery very slow, he yielded to the impatience of his character, and ordered a general assault, which lasted with the greatest vigour on both sides, above three hours, but proved wholly ineffectual; the Russians being forced to retire with great loss. *Suwarrow*, however, continued the siege with his usual vigilance and activity, cutting off all supplies from the garrison, and defeating every effort for relief made by their friends at a distance. He refused to allow medicines to be carried through his army to the wounded in the castle; in consequence of which, and of the want of provisions, almost the whole died. Yet *Choisi* maintained his post with great firmness, during two months; until at last the state of the breaches, made by the Russian artillery, obliged him to surrender. Austria and Prussia having now joined in the invasion of Poland, farther resistance was ineffectual, and the partition took place.

The events, which we have mentioned, form the principal contents of this volume. We take no notice of several of the Baron's letters which relate detached operations of the Poles, without describing any striking traits of skill or gallantry. He and his countrymen seem to have done all that was in their power for a sinking cause; or, as he emphatically terms it, *une cause à l'agonie.* On the whole, this book may be deemed useful, not as a separate narrative, but as a part of the course of reading which is essential to an accurate knowlege of the state of Poland. It shews very forcibly the inutility of all external efforts to accomplish the preservation of a people, when they are themselves deficient in the fundamental ingredients of independence; and it may therefore be applicable to other countries, and other struggles, at the present moment. The style of all the different papers is clear and lively, according to the usual habits of our Gallic neighbours; and the train of thinking partakes also of the national character, discovering acuteness and ingenuity, but having no pretensions to profundity.

*** The Newspapers have announced, we know not with what correctness, that the History of M. *de Rulhières*, to which the two works last mentioned are supplemental, has been lately discovered to have been copied in a great part *verbatim* from a MS. History of Poland, written in 1764, by Father *Gouvert de Maubert*, a Capuchin, and deposited in the French Office for Foreign Affairs.

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ART. XI. *Œuvres Choisies*, &c.; *i. e.* The Select Works of the Marshal Prince DE LIGNE, published by M. *de Propiac*, forming a Sequel to the "*Letters and Thoughts*" of the same Author, published by the Baroness *de Staël Holstein*. 8vo. pp. 444. Paris. 1809.

WHEN we were reading with delight the unpremeditated productions of this author's pen, which we reviewed in our last Appendix, and wondering by what means Madame *de Staël* had been enabled to obtain them, we did not know that they were extracted, as it now appears they were, from a mass which occupies twenty-eight published volumes: but though we might deem it extraordinary, from the discordancy of our home experience, that any editor should present to the world *too little* of his author, we found it difficult to imagine that one who had written with so much good sense, and in so agreeable a manner, should not have furnished, in so long and active a life, more than two small duodecimo volumes worthy of preservation. It was therefore no matter of surprize to us that M. *de Propiac*, deeming his fair predecessor somewhat too fastidious in her principles of selection, should have wished to enlarge the privilege of admission, for the purpose of introducing a great variety of pieces equally intitled to notice with those which had been already presented to the world. Even now we suspect that these two publications, taken together, form rather a scanty than a too ample specimen of the works from which they are borrowed *.

If Madame *de Staël* had been necessarily confined within the limits which she adopted, we should have been disposed to acquiesce in her choice of materials. The Prince DE LIGNE's correspondence with crowned heads on the most important subjects of existing politics, and his description to his intimate friends of his confidential intercourse with the rulers of the earth, are certainly the most prominently interesting of all his works: but when his editor was at full liberty to add to her selections, and had only to consider whether the public should be treated with one entertaining volume more or less, her parsimony of citation is the more surprizing, from the circum-

* We might have been led to suppose that some *third* editor, sharing our opinion, had brought forwards a *second sequel*, in two duodecimo volumes, which have been re-printed by Colburn in London, under the title of "*Mémoires et Lettres du Maréchal Prince de Ligne; faisant suite aux Lettres et Pensées du méme Auteur, publiées par Madame la Baronne de Staël Holstein: contenant des Anecdotes inédites sur les différentes Cours de l'Europe*, &c." but the only difference between that publication and the volume before us is in the title page and the form.

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stance of the lady's being herself rather a voluminous author; for what can be more mortifying in itself, or more ominous to the prospect of future literary fame, than that a writer, confessedly popular and ingenious, should be cut down, in his life-time *, from twenty-eight volumes in octavo, to two moderate duodecimos? How few works are susceptible of such mutilation; and how many hundreds of thousands must be extinguished, for ten that are thought worthy of it, and one that survives it!

Of the *Œuvres Choisies* by M. *de Propiac*, a small portion consists of letters; the more considerable part being composed of detached essays on various subjects, chiefly political and military: with critical observations on the author's studies, (which seem to have been almost entirely historical,) curious anecdotes of his own times, and certain general maxims and reflections, which usually indicate the greatest good sense, and are expressed with ease and felicity. In "all his thoughts, words, and works," it is marvellous to witness the predominancy of the military spirit. Cæsar is his hero in antient history, and Frederic in that of modern times. He is never tired of tracing a parallel between their qualities, their conduct, and even the accidents of their lives. He regards their genius with enthusiasm, and their odious vices with indulgence. The territory of *Ligne*, from which he drew his fortune and his title, was the scene of some of Cæsar's minor operations in Belgic Gaul; vestiges are still visible of entrenchments thrown up there by the Roman troops; and it is by no means impossible that such a circumstance might communicate the first martial bias to a young and ardent mind. At any rate, it would give the Prince a relish for studying Cæsar's Commentaries, which he seems to have retained through life. He forms an acquaintance with learned men for the purpose of understanding them more thoroughly; and he never forgets his politeness, except in a remonstrance with *La Harpe* for undervaluing his favourite hero. When he discusses the wretched state of the Jews, and proposes some methods of mingling them with general society, he falls immediately into a description of *Potemkin*'s Hebrew regiment called Israelowsky, and sketches the particular services on which they might be usefully employed. When he reports some curious facts relating to the nation of gypsies, or Bohemians, who are extremely numerous in several parts of Germany, he cannot refrain from speculating on the figure which they would

* We were not aware that this old General was still alive, when we *reviewed* him in our last Appendix: but one of the French bulletins speaks of his opposing the late war, in the Austrian cabinet. The authority is not the best, but the fact is probable.

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make in the ranks. When he treats of Landscape Gardening, he imperceptibly glides into the same subject; in reference and with subverviency to which he exclusively contemplates, when the fit is on him, all human affairs.

The Prince DE LIGNE, however, is an author whom we would rather make known to our readers by his own conversation, than by our statement of it. The contents of the publication are much too multifarious to be abstracted: but we may range under two or three leading heads the passages which it is our intention to translate. We begin with some anecdotes more or less nearly connected with that mighty subject, the French Revolution, and shall first introduce the character of the too famous Duke of *Orleans:*

'What was there in the world purer than the Chevalier *de Durfort* (*Orleans*)? Messieurs *de Pons, de Thiars, de Coigny, de Ségur,* (father and son,) *de Lauzun, de Chabot, de Fitz-James,* some others, and myself, would we ever have consented to visit him, if there had been the least appearance of his becoming a monster? We had seen him expose his life, to save that of one of his people. We saw him abjure shooting, and weep, because his servant, rising by mistake from a ditch, received from his gun a few small shot in his neck. I have seen him propose to fight on the footing of a gentleman. He was very particular in matters that required delicacy, with many persons; adventurous and cool in a balloon; and set a good example at Ushant, whatever might be said; through self-love too circumspect and perhaps rapacious in his wagers; frugal in small things, but generous in great. Fatal effect of levity, of disregard of character, which leads to unforeseen crime! fatal effect of ambition, little supported as it was by merit! He was superstitious,—I took him one day to a fortune teller in *rue-Froidmauteau*—the great *Etrella.* He predicted to him astonishing things, which my want of faith prevented me from valuing or remembering: but I recollect generally that something was said about Versailles and royalty, and I am persuaded that his head was turned by it. If it be so, what dreadful effects have flowed from my imprudence! The fortune-teller informed me that I should die seven days after hearing a great noise. I wait the accomplishment of the prophecy: but having since heard the noise of two sieges, and the firing of two magazines, I think that he was deceived.

'The orgies of the Duke of *Orleans* are a fable. He was well-mannered even in the worst company; polite, with some hauteur, among men; respectful and attentive with women; gay in himself, and of a good taste in pleasantry; he had rather the talent of saying good things, than that of supporting conversation. In other circumstances, he would have resembled the Regent, whose turn of mind he possessed. He was well made, with a good mien, and handsome eyes. His infamous revolutionary intrigues must have rendered his face red, pimpled,* and hideous; for what passes in the mind is ge-

* This is a singular trait in the philosophy of Physiognomy.

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nerally painted on the face. Having been his friend, (a name of which he knew the value,) I must weep for him before I can detest him, and forget the amiable man, before I abhor the wretch who voted for the King's death.'

When the Prince is talking of *Marie Antoinette*, considerable allowance will naturally be made for the loyal prejudices of an Austrian grandee:

'That unfortunate princess proved but too strongly, in encountering death, that her delicacy was too great, in not venturing to contradict the King or his ministers. The only serious business in which I ever saw her engaged was in preventing, as being both a Frenchwoman and an Austrian, the war which would have been excited, but for her, on the subject of the Scheldt. The ten millions which she engaged the king to lend to the Dutch republic, to pay the expences of and appease the emperor her brother, gave occasion to that most stupid of all calumnies, that she made over considerable treasure to him. We had no need of it; the affairs of the house of Austria were in better condition than those of the house of Bourbon. The reproaches cast on her luxury were equally ill-founded. There never was a *femme de chambre* to the mistress of a king or a minister who had less. She took so little trouble with her toilette, that she permitted herself for several years to be dressed in the worst possible manner, by one *Larceneur*, who came to wait on her when at Vienna, that she might save him the pain of a dismissal. It is true that, when she came from under his hands, she drew her own through her hair to make it accord with the character of her face. As to the reproach against her for gambling, I never saw her lose more than two thousand louis; and that was at those games of etiquette, at which she was afraid of winning from those who were obliged to form her party. Often, indeed, after having received on the first day of a month 500 louis, which were, I think, her pocket money, she had not a farthing left. I remember once being obliged to borrow among her footmen, and in her anti-chamber, twenty-five louis, which she wished to give to an unfortunate woman. Her pretended gallantry was never any thing but a deep and perhaps distinguished sense of friendship for one or two persons, and a general coquetry from wishing as a woman, and a queen, to please every body. Even at the period at which youth and inexperience might have engaged her to set herself too much a liberty, not one of us, who had the happiness of daily seeing her, dared to abuse it by the smallest impropriety; she acted the queen without suspecting it, and was adored by those who thought only of loving her.'

The succeeding passage may be considered as savouring a little of the scandalous style of gossiping, in which courtiers are apt to indulge themselves at the expence of reformers: yet, if the imputation were decidedly false, Madame *de Staël* would perhaps have noticed it, in order to rescue the memory of her father from the charge of such puerile stratagems.

'M. *Necker*

'M. *Necker* had employed M. *de Pezai* to write anonymous letters to Louis XVI., to speak well of him, and to offer His Majesty good advice. Louis read them with pleasure. M. *Necker*, wishing to know whether they were agreeable, desired *Pezai* to write that he would not continue them, unless the King, when passing through a glass door from his cabinet into the gallery, looked in a particular direction, and made a sign. All this was done, and *Pezai* continued.—In these letters, he even went so far as to dictate to the King what he should say. "You cannot reign, Sire, by means of courtesy; Nature has refused it to you. Supply the place of it by a great severity of principles. Your Majesty is going presently to a horse-race; you will find there a notary, who will write down the wagers between the Count *d'Artois* and the Duke of *Orleans*. When you see him, say,—"Why is this man wanted? Needs there be writing between gentlemen? Their word is sufficient." The incident actually occurred, and I was present. Every body exclaimed: What justness of thinking, and what a royal saying!'

Our sensible author, though attached to the prevailing religion, laughs at the idea of infidelity being produced among men of rank by the manœuvres of a few anti-christian conspirators; and in his entertaining memoir of *Bonneval*, (who began life as a careless sceptic, and concluded it as a devout Mussulman,) he makes the following observation:—'I have considered what principally contributed to his irreligion, and think that it was probably owing to the works of *Bayle*, that famous Pyrrhonian. As it is only a step from doubt to incredulity, it was that which led him to make so great a progress. Let us not then accuse five or six men of wit, who are named as the perverters of Europe. *Bonneval* knew nothing of the pleasantries of *Voltaire*, nor of the contradictions of *Jean Jacques Rousseau*, nor of the declamations of *Diderot*, nor of the philosophy of *D'Alembert*.'

We smile at the shrewdness of what is here said on the subject of *Voltaire*'s infidelity, and the best mode of preventing it:

'Had I been as good a Christian as I am at present, and not quite so young as I was when at Ferney, I would lay a wager that I could have reconciled *Voltaire* to Jesus Christ, principally by telling him that his stupid enemies were infidels, and that he was commonly reported to be a Jew. The very next day, we should have had a libel against Jews and infidels. "Quick, quick, father Adam," he would have said, "leave your children, and say mass directly; I believe in it, and shall attend it constantly every day."'

The worthy Marshal is on all occasions a warm advocate for the principles of toleration, not more from a sense of its justice and humanity, than with a view to sound policy. His good sense and good nature equally revolt against every kind of persecution, of which he distinctly perceives the natural tendency

dency to defeat itself, and to perpetuate the supposed mischiefs which it most earnestly labours to prevent. In this case, not only does "increase of appetite grow by what it fed on," but the food is multiplied in proportion as it is devoured.

The short biographical sketch of the Count *de Bonneval* is very spirited, but is followed by a few particulars written by the Count himself with which we were more amused. We need hardly state that he was a subject of France by birth, and of Austria by a long service in her armies: or that he engaged in disputes with leading men in the two governments, which made it necessary for him to take refuge in Turkey. Here he was vehemently reclaimed by both his Courts, and was liable to be punished by either as a deserter. The Grand Signior could no longer resist the menaces of Austria; and the order for *Bonneval*'s arrest was on the point of arriving at Serai in Dalmatia, where he had taken refuge, when he resolved to declare himself a Turk:

'At Serai he had met a Turk whom he had formerly known at Milan in the service of a lady, his relation. This domestic was taken in the wars of Hungary, and afterward became a Mohammedan. The Count *de Bonneval* had him near his person, and inquired of him whether he knew at Serai any good Mussulman, who was capable of keeping a secret. He said yes:—"Go and seek for that man, and bring him hither."—He then shut himself up in a chamber with these two men, and gave orders to the one who was in his service* to ask him whom he had brought, whether he knew positively the words which designate the faith of Mohammedans. The question was put, and the answer was yes, that he knew the words;—"tell him to pronounce them, and I will repeat them after him,"—which was immediately done. The Count again ordered these men to keep silence, and accompany him to the Pacha's; all the three went there, and he desired them to declare in the Pacha's presence, how he, the Count *de Bonneval*, was a Mussulman. This declaration being made, the Pacha embraced him, kissed him, and loaded him with a thousand caresses. The order of the Grand Signior for delivering him to the Germans arrived two days afterward, and could not be put in execution.'

As to the embarrassing ceremony of circumcision, it was avoided by the good offices of the same two friends, who testified that all had been regularly done; and who could not be contradicted by the other assessors, in consequence of the large quantities of wine which they were persuaded to drink, under the name of Sherbet. The Count, however, gravely kept his bed for some days.—Though he wore the turban, and outwardly

* It is evident, though not distinctly stated in the narrative, that this domestic acted as an interpreter between the Frenchman and the Turk.

conformed

conformed with great decency to all the Turkish customs, till the time of his death, it is reported that his chief pleasure consisted in privately resuming the habiliments of his country. 'When sure of being seen by nobody, he took the pains to put on shoes and white stockings, which formed a singular contrast with his shorn head and well furnished chin.'

The author's '*Coup d'Œil sur les Jardins*,' is throughout so delightful, that we could transcribe the whole of it with pleasure; and the more so, as it includes judicious criticisms on the most celebrated gardens in this country: but, though it is much too long for insertion, we cannot refrain from copying the exordium:

'I should wish to inspire all the world with my taste for gardens. It seems to me impossible that a bad man should possess it: he indeed is incapable of any taste: but if I, for that reason, esteem the searcher of wild plants, the active conqueror of butterflies, the minute examiner of shells, the sombre lover of minerals, the frozen geometrician, the three lunatics of poetry, music, and painting, the absent author, the abstract thinker, and the discreet chemist; there is no virtue which I do not attribute to him who loves to talk of gardens and to form them. Absorbed by this passion, which is the only one that increases with age, he daily overcomes those which derange the calmness of the soul or the order of society. When he has passed the draw-bridge of the city gate —the asylum of moral and physical corruption,—to go and work in his lands or enjoy them, his heart rejoices at the sight of nature, and experiences the same sensation as his lungs, on receiving the pure air which refreshes them.'

One of the most remarkable qualities in the writings of the Prince de Ligne is the lively colouring which pervades all his descriptions. It is peculiarly exemplified in his picture of the modern Jews, and in all his details on the state of Warsaw and of Poland, at the period immediately preceding the annihilation of that injured country. We can scarcely forgive him for his paper on the latter subject, on account of its total contempt of the principles of liberty: but when he talks of the decayed nobility of Poland, stalking in half-starved dignity through their vast and dark apartments, surrounded by valets who want liveries, and pages who quarrel for a meal, while Jews direct the reluctant cultivation of the mortgaged domains, with scourges in their hands,—we are transported in imagination to the mournful scene. Many passages, which carry this excellence to the highest pitch, and many others which abound with pithy observations and knowlege of the world, (particularly *la Vie d'un Militaire*) our limits forbid us to cite: but we trust that most of our readers will have recourse to the work itself, in order to ascertain the justness of our panegyric.